

# THE ECLECTIC REVIEW,

For MARCH, 1805.

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Art. I. *An Account of Travels into the Interior of Southern Africa,*  
&c. By John Barrow, Esq. Vol. II. quarto, pp. 464, price 1l. 15s.  
Cadell and Davies, 1804.

THE high reputation justly acquired by Mr. Barrow's former volume on the Cape of Good Hope, rendered us desirous of introducing his present performance among those literary productions of the past year, which we selected as most worthy the attention of our readers. We are not sorry to find, that, although it may be considered as a sequel to his travels; it is very improperly called a second volume. It may, therefore, be reviewed independently of that work, which appeared too long since to demand our notice.

The only claim which the present volume has to be denominated travels, arises from a military expedition, in which the author was engaged subsequent to the period of his former publication. It commenced March 8, 1799, and was directed along the coast to Algoa (or Zwartkops) bay; thence, northward, up the Sunday River; and across Bruyntjes Heights, to the Kaffre frontier. Thence, the party which the author conducted, returned to Algoa Bay; and (the purposes of the journey having been accomplished) he quitted that station May 23; and reached the Cape in sixteen days. Some incidents, which occurred during this tour, did not merit to have been recorded, such as that of an uncomfortable night's lodging at a drunken shoemaker's; and the digressions from the narrative are so frequent and extensive, as to preclude abridgement: but the author's observations, though too much dilated and detached, furnish instruction and entertainment, and suggest matter for useful reflection.

The principal and avowed purpose of this volume, is, however, to demonstrate the expediency of attaching the colony of which he treats, to the British empire. This object Mr. Barrow evidently regarded as already attained, when he composed his former work. The terms of the transient peace which ensued, frustrated his expectations; but the sudden renewal of war having revived his hope of such an event, his present performance appears to have been hastily published, in order to promote its accomplishment.

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ment. He professes to have employed a very few months in the composition of this large volume ; and it bears obvious marks of hurry. Had he maturely digested his plan, and revised it's execution at leisure, he would, doubtless, have done more justice, not only to his own well-earned reputation, but likewise to the cause he had to plead : yet as he seems to have been stimulated by patriotic motives, and to have judged that no time was to be lost, Mr. B. may deserve commendation where it must be withheld from his book. It's subjects, though mostly temporary, are highly important to our nation ; and his main argument deserves an analysis that may enable our readers to judge of it's validity.

He aims to demonstrate the importance of the Cape of Good Hope, as a military, and as a naval station, in a commercial view, and as a depôt for the southern whale fishery. It's chief advantage, as a military station, arises from the "healthiness of it's climate, cheapness of subsistence, and it's favourable situation for speedy intercourse with most parts of the world, and particularly with India. p. 163. Hence the author considers it, and evidently with justice, as a "place suitable for collecting and forming, so as to have always in readiness, a body of troops, either belonging to his Majesty's regular regiments, or to the armies of the East India Company, fitted and prepared for foreign service, and seasoned for the climates either of the East or the West Indies." p. 158. From the view which he exhibits of it's means of defence, we are led to apprehend that it's security must depend upon the number of troops so collected and formed, and upon the maritime superiority of the government to which it may belong, rather than on any protection it can derive from the construction of permanent fortifications.

The advantages already specified are applicable to it's importance also as a naval station ; but the deficiency of a harbour that might at once afford safe anchorage, and an adequate supply of fresh water, greatly diminishes the value of the colony to any maritime power. The conveyance of this indispensable article to the land-locked bay of Saldanha, if practicable, as the author conceives it to be, is certainly the only means of establishing the utility of the Cape as a naval station.

The importance of this colony, in a commercial point of view, does not depend upon it's exports, or it's imports (of which, however, Mr. B. gives a full and particular detail) ; but upon the "extent to which it might be rendered advantageous to the interests of the British empire, as an emporium of eastern produce." On this topic rests the matter in dispute between the author and the East India Company, to whose influence he imputes our resignation of the colony at the late restoration of peace. Their arguments appear to have been, that whatever eastern produce might be sold at the Cape to foreign merchants, would diminish their  
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resort to London, and consequently their purchase of British manufactures, and of the produce of our western colonies; as well as reduce the East Indian sales, and proportionally the revenue arising from them in England: and that if the latter should be transferred to the Cape, it's magnitude would preclude commercial success. For Mr. B.'s replies to these objections against retaining the Cape as a British colony, we must refer to his work, pp. 275--282.

On the last head of arguments, he concludes (p. 322), that,

'There can be little doubt, therefore, that the Cape of Good Hope might be rendered essentially useful to the Southern Whale Fishery, so important to the commerce and navigation of Great Britain; but that during the war, the same place in the possession of an enemy, may be the means of obstructing this valuable branch of trade, and must, at all events, render it forced and precarious.'

After an attentive and impartial review of this discussion, we are inclined to wish, that, if circumstances admit, the colony may be finally attached to the British empire, less for any positive advantage it can produce, than for the prevention of evils, to which the possession of it, by a powerful and vigilant enemy, would expose our commerce with India.

The preceding subject occupies the third, fourth, and fifth chapters of the volume. The sixth and last, which extends to 115 pages, contains a topographical description, and statistical sketch, of the colony. The author endeavours to connect it with his main argument, but we cannot conceive territorial acquisition to be desirable to any nation farther than the latter can derive advantage from it: what it is "intrinsically, and independent of other considerations," can therefore furnish no reasonable motive for acquiring or retaining it. This is not the only instance in which Mr. B. has weakened his argument by extending it. Had he excluded what has little or no natural connexion with it, and condensed it's substance into a pamphlet, we cannot doubt that it would have had greater effect. But while we object to the manner in which his commercial and statistical details are introduced, we are greatly obliged to him for the matter he has furnished. His last chapter, in a geographical view, is peculiarly valuable. It affords a general and perspicuous account of the settlement at the Cape of Good Hope; and a particular description, not only of it's four grand divisions, but of their numerous subdivisions. We insert Mr. B.'s statement of the population, (exclusive of the British settlers, and the army and navy) as given upon oath by the inhabitants in 1798.

	Cape District.	Zwellendam.	Stellenbosch.	Graaf Reynet.	Total.
Christians -	6261	3967	7256	4262	21,746
Slaves -	11,891	2196	10,703	964	25,754
Hottentots -		500	5,000	8,947	14,447
	<hr/> 18,152	<hr/> 6,663	<hr/> 22,959	<hr/> 14,173	<hr/> 61,947
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We proceed to take notice of important points of information which are dispersed in various parts of this heterogeneous volume.

Mr. B. observes, p. 18, that the common charts of the South African coast make it extend considerably too much to the eastward, and thereby expose ships from that quarter to fall upon it unawares. It appears, however, that his own chart, prefixed to his former volume, likewise needs correction, and his present statement is not sufficiently precise in a matter of so much consequence. The result of observations for the longitude of Algoa (or Zwartkops) Bay, places it half a degree westward of it's situation on his map, according to his own acknowledgement. From the rough account he has given, we conclude that it's true position is nearly in 26 deg. 30 min. east long. and that of the mouth of Keiskamma River, in 28 deg. 20 min. east long. Mr. B. observed the latitude of this last station in 33 deg. 12 min. south. The coast tends E. N. E. from Algoa Bay to that point, and afterwards has it's direction more northerly. From the Cape to Algoa Bay, the respective parts of the coast should apparently be reduced, upon a proportionate scale, from Mr. Barrow's map.

While we regret that the author has not given a more accurate and perspicuous detail of this important investigation, justice requires us to applaud his general attention to the geography of Southern Africa. The following extracts will demonstrate his regard likewise to the most essential interests of humanity, and will, doubtless, be acceptable to every impartial and reflecting mind.

'Close to this river (*Zonder-End*) is the establishment of the *Hernhüters* or Moravian missionaries, who, by the protection afforded them under the British government, and it's liberality, through Gen. Dundas, in enabling them to enlarge their territory, had succeeded so far, in the object of their mission, as to bring together into one society, not fewer, at the time of the evacuation of the colony, than six hundred poor hottentots; whom they not only instructed in the principles of the christian religion, but by example, as well as precept, taught to feel, that their value in society was in proportion to the benefits they were able to render to that society, by their labour and moral conduct.' p. 48.

'None felt more sincere regret and uneasiness at that article in the treaty of peace, which ceded the Cape to its former owners, than these worthy missionaries. From the malignant spirit of the boors, they had every thing to apprehend. The friends of humanity, however, will rejoice to learn, that this asylum for an innocent and oppressed race of men continues to receive the countenance and protection of the present government; the two leading members of which appear to be actuated by views and sentiments very different from those of the majority of the people, over which they are appointed to rule. It is obvious, indeed, to every man of common understanding, that an institution so encouraged cannot fail to prove of infinite advantage to a colony where useful labour is so much wanted. If any example were capable of rousing the sluggish settlers, that of six hundred people being subsisted on the same space



of ground, which every individual family among them occupies, for they had nothing more till very lately than a common loan farm of three miles in diameter, would be sufficient to stimulate them to habits of industry.

Other missionaries, but of different societies, have lately proceeded to very distant parts of the colony, and some even much beyond it, both among the Kaffers to the eastward, and the Bosjesman Hottentots to the northward. The latter they represent as a docile and tractable people, of innocent manners, and grateful to their benefactors beyond expression: but the Kaffers, they say, are a volatile race, extremely good-humoured, but turn into ridicule all their attempts to convert them to Christianity. Mr. Kicherer, a regular bred minister of the reformed church, and a gentleman of mild and persuasive manners, proceeded, alone and totally unprotected, into the midst of the Bosjesman hordes on the skirts of the Orange River. He considered, that a solitary being without arms, or any visible means of doing injury to his fellow mortals, would be received without suspicion, and might enter into the society of the most savage hordes without danger. The event proved his conjectures to be right. He lived in the midst of a tribe, the most needy and wretched that he could discover, for many years; shared with them every inconvenience; and suffered a total privation of all the comforts, and very frequently even of the necessities of life; with a weak constitution, he braved the vicissitudes of an unsteady climate in scanty clothing, in temporary huts and hovels that were neither proof against wind nor water, and oftimes in the open air; on deserts wild and naked as those of Arabia; he learned their language; instructed them in the benevolent doctrines of Christianity; and endeavoured with enthusiastic zeal, to assuage their miserable lot in this life, by assuring them that there was "another and a better world:" in a word, he became so much attached to this most indigent and deplorable race of human beings, who possess nothing they can call their own, but live from day to day on the precarious spoils of the chase, and commonly on the spontaneous products of a barren soil, that it was not without difficulty, and great distress to his feelings, he mustered resolution to tear himself from his little flock: lingering under a disease that threatened to terminate in a consumption, he could not be prevailed upon to desert them, when urged by his friends to accept of a vacant living of one of the colonial churches, which was offered to him by the government.' pp. 51—53.

We should gladly attend Mr. B. throughout his rational and humane observations on these examples of Christian heroism; but we can only abridge his account of the unsuitable returns for such sacrifices, which were rendered by some ignorant and depraved inhabitants of Graaf Reynet. In January 1793, fifteen hottentots, who had three years before faithfully assisted the government to quell an insurrection of the colonial farmers, resorted to that district, to procure some tobacco. They were seized by the latter, compelled by torture to confess whatever was demanded of them, and afterwards were all murdered. Their executioners then sent to the government an attestation, that these poor creatures had declared they were sent by Mr. Kicherer, and by a

Dutch gentleman, named Trüter, also, to reconnoitre the farms in that district, in order to return, with fire-arms, which those gentlemen were to supply, to attack the colonists.

We lament that this, and many other instances (especially one recorded, page 133, upon Dr. Vanderkemp's authority) of the cruelty and treachery of the colonial farmers, justify too fully the indignation with which both Mr. Barrow and Captain Percival speak of their general character. To lay these enormities to the charge of the Dutch nation, would, however, be palpable injustice, as it appears that the boors are mostly the refuse of various countries; having been discharged from the mercenary corps in which they had enlisted for colonial service.

Mr. Trüter is a man of unblemished character, who had been joined with Mr. Somerville, surgeon of the British garrison, in an expedition planned by the government for the supply of the colony during a scarcity of cattle in 1801. The hostile disposition of the eastern kaffres, precluding expectation of the usual assistance from their country, those gentlemen were sent, with a small party, to a kaffre tribe, called *Booshooanas*, situated at sixteen days journey beyond the Orange River, north-eastward from the Cape. Some farmers, who accompanied this party with a view to plunder the natives, being dismissed by Mr. Trüter for their misconduct, included him, by way of revenge, in the charge against Mr. Kieherer, whose benevolence towards the oppressed hottentots had incurred the displeasure of these colonists. The official report of Messrs. Somerville and Trüter's expedition, affords so much valuable and curious information respecting the interior of Africa, that we cannot hesitate to enlarge this article by an extract from it.

'Passing through several large tracts of ground, that were laid out and cultivated like so many gardens, we arrived about noon at the city of *Lectakoo*, not a little astonished to find, in this part of the world, a large and populous city. We proceeded to the residence of the chief, whose name was Mooliabab, where we found him, with the elders of the place, seated on a plain that was inclosed. . . . He offered us some curdled milk. After this reception he conducted us to his habitation, and introduced us to his wives and children; here also we saw numbers of women, who gazed at us with astonishment. His house, like all the rest in the town, was built in a circular form, being about sixteen feet in diameter. The bottom part, to the height of four feet from the ground, was stone laid in clay, and wooden spars erected at certain distances. On the east side of the circle, about the fourth part of the house was open, the other three-fourths entirely closed. A round pointed roof covered the whole in the form of a tent, well thatched with long reeds, or with the straws of the holcus. From the centre to the back part of the house, a circular apartment is made off, with a narrow entrance into it, where the head of the family takes his nightly rest; the other members of the family sleep in the fore part, or between the large and small circles of the



## Barrow's Travels in Africa.

the house. All the houses were inclosed by pallisades ; and the space between these and the dwelling serves for a granary and store for their grain and pulse. These granaries were constructed in the form of oil jars, of baked clay, the capacity of each being at the least two hundred gallons ; and they were supported on tripods, composed of the same materials, which raised them about nine inches above the ground. They were covered with a round straw roof erected on poles, and sufficiently high to admit an opening into the jars, the upper edges of which were from five to six feet from the ground.

We walked through the town and observed that both within it, and on every side, were plantations of that species of *Mimosa*, which constitutes the principal food of the *Camelopardalis*. We estimate the city to be, in its circumference, as large as Cape Town, with all the gardens of Table Valley, but it was impossible to ascertain the number of houses, on account of the irregularity of the streets, and lowness of the buildings, but concluded they must amount somewhere between two and three thousand, of the same kind, but not so large as that of the chief. The whole population, including men, women, and children, we considered to be from ten to fifteen thousand souls. Tracing our route from the last place in the Roggeveld, upon Mr. Barrow's map, and continuing the same scale, we calculated the situation of Leetakoo to be in latitude 26 deg. 30 min. south, and longitude 27 deg. east from Greenwich.' pp. 114—116.

At Leetakoo, the commissioners learned that another tribe of kaffres, called *Baroloos*, dwelt at the distance of eight or ten day's journey farther northward, which Mr. Barrow calculates to be nearly under the southern tropic. It is said, that their town was incomparably larger than Letakoo ; that their dwellings were much superior, and their gardens and lands better cultivated ; that they were exceedingly rich in cattle, very ingenious in carving wood, had furnaces for melting copper and iron, and were of a kind and friendly disposition. Another tribe, called *Damaras*, (one of whom Mr. Barrow saw among the Namaquas) seems to reside nearly in the same latitude, on the western coast of Africa, which is too barren and sandy to support cattle. These people are consequently poorer than their eastern countrymen ; but having, in common with them, the art of extracting copper from the ore, they obtain cattle in exchange for it, both from the Booshooanas, and from the Namaquas of Orange River.

The Kaffre nation, whom Mr. B. conceives to have been originally Bedouin Arabs, are considered by him as inhabiting the western coast, so far as 20 deg. south latitude, and extending across the continent to Delagoa bay on the eastern shore, which he reckons to be in 24 deg. south, although the best maps place it in 26 deg. The negroes appear to occupy the interior northward of that line, as the Portuguese preserve a communication between their eastern and western settlements, solely by the medium of negro merchants. pp. 117—119.

This volume is illustrated by numerous plates. A plan of the peninsula

peninsula of the Cape accompanies the investigation of it's use as a military station. A view of Cape Town is prefixed: and charts are given of Table, False, Mossel, Plettenberg's, and Algoa Bays; of the coast between the former and Saldanha Bay; and of an arm of the sea, called the Knysna, seven leagues west of Plettenberg's bay, which the author recommends as a station for the south whale fishery.

Although this work includes much temporary matter, is ill-suited to it's title, and defective both of arrangement and compression; it constitutes, nevertheless, a valuable addition to Mr. B's former work on the Cape. It abounds with useful information, and furnishes abundant proof of the author's humanity, research, and penetration. We regret that he sometimes indulges conjecture in a manner which discovers little regard to the Mosaic account of the Creation; and that, in describing the coarseness of the Colonial Boors, he has not paid more respect to British refinement, and to moral delicacy. The geographical part of this book, purified from these blemishes, and separated from transitory discussions, would form a very desirable supplement to his volume of Travels.

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Art. II. *Elements of Religion*: containing a simple deduction of Christianity, from its source to its present circumstances. In a Series of Letters to a Young Lady. By Mrs. Marriott. In 4 vols. price 18s. F. C. and J. Rivington, 1804.

IN the present age, when the importance of education is so generally acknowledged, and, to use the language of Mrs. M., "when the passion for liberal education is carried to excess," it is desirable that religion, and the sacred scriptures, as the source of all religious knowledge, should not be neglected. We fear this science has not "its share of attention." Some share is, indeed, allowed to it; but even in families, where it is spoken of with respect, it is too commonly treated as a matter of inferior consequence, though it claims the priority of all other sciences and accomplishments, both in our affections and pursuits.

Mrs. M., apprehensive that, in former initiatory works on religion, "enough has hardly been done to prove the rationality and simplicity of our faith, and to deduce it from its sacred fountains, through all its channels, to the various circumstances in which we find it," presents, especially to our female youth, the work before us; which was originally intended for the use of a young lady her near relation, to whom it is addressed. Speaking of the historical form into which the sacred writings are thrown, she thus explains her design.

• It is this history then in its regular series which we will, my dear girl, now attempt to investigate; for only in its regular series can we comprehend



comprehend the astonishing pre-science by which the whole plan is conducted. By its assistance, studied in this manner, we descry the most important events originating and taking their first principles from incidents apparently insignificant ; and we perceive that every scattered accident, seemingly unconnected circumstance, and action in appearance remote, unite and interweave themselves to effect the great purpose of their all-skillful director.' vol. i. p. 25.

To convey in simple and suitable language the most serious and important instruction to childhood and youth, does not appear to have been Mrs. M.'s intention. Her "elements" are not, in our opinion, adapted to be read as an initiatory work. Her language is more polished than simple, more flowery, and, to use a word of her own, more *tumefied*, than natural and easy. We were rather surprised at the tinselled finery with which, in the history of our Saviour's life, she has occasionally decked some of his discourses "who spake as never man spake." We refer to such sentences as the following :

'Yet not one of these insignificant creatures dies unobserved by the all-pervading eye of the universal Father.' vol. iii. p. 112.—'How often would I have gathered thy children together as the domestic bird gathereth her brood under her fostering wings.' p. 177.—'Jesus said, that a certain noble person went into a distant country to receive from the paramount authority the investiture of a kingdom.' p. 214.

Notwithstanding these exceptions, and others which might be made, the style of Mrs. M. is generally correct and elegant. It's want of simplicity may not be ill calculated to suit the taste of the young ladies, for whom we conceive her work to be designed ; but we cannot recommend it, in that respect, to their imitation.

A variety of interesting matter is comprised in five preliminary letters. In the first, Mrs. M., regarding the belief of God as the foundation of all religion, proves the divine existence and providence ; and after shewing how generally the belief of a future state has prevailed, inquires by what means we may discover how the Divine Being will be favourable to us ; which leads her to the conclusion, that a revelation of his will is necessary. In her next letter, she demonstrates the insufficiency of reason to point out the way in which God is to be worshipped, and proves the divine authority of the gospel. Her remarks on the superiority of our moral and religious wisdom to that of Greece and Rome, are accompanied with a concession in favour of the philosophic, civil, and political wisdom of those states, to which we cannot assent. In natural philosophy our knowledge must of necessity be greater than theirs ; and as to civil and political science, we prefer the sentiment of Dr. Kett. (*Elem. of General Knowledge*, vol. ii. p. 40.)

"The constitution of England includes the essence of the three different forms of government that prevail in the world without their attendant disadvantages ; for we have democracy without  
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confusion, aristocracy without rigour, and monarchy without despotism. These principles are so compounded and mixed, as to form a political system which is capable of producing more freedom, and true independance, than the renowned commonwealths of *Athens* and *Rome* could boast."

Mrs. M.'s third letter contains some excellent observations on the peculiar character and beauty of the scriptures; and in the fourth, we meet with a philosophical proof of the inspiration of the Mosaic history of the creation, and some conjectures on the dissimilarity between the antediluvian and the present world.

The fifth preliminary letter contains, among other things, a consideration of the main argument in Pope's *Essay on Man*; the philosophy of which, it is supposed, was originally that of Lord Bolingbroke. From the sentiment which is expressed in this couplet,

' From Nature's chain, whatever link you strike,  
Tenth, or ten thousandth breaks the chain alike.'—

Mrs. M. discovers the necessity of the existence of the Son of God. Though we are persuaded that this is not the best foundation for the belief of our Saviour's divinity, we will quote her own account of a rapturous flight to discover, by the aid of Lord Bolingbroke, this glorious personage on the throne of Deity, and leave our readers to judge of this ingenious argument.

' Arguing from this allowed analogy, says she, I will presume to wing my daring flight above this sublunary sphere; and ascending from man to the heavenly intelligences, contemplate order beyond order, progressively rising to perfection, till I reach at length that stupendous, that all-glorious link in the great chain of beings, which unites the godhead with all his creatures: this, I cry, is indeed the Son of God! it must be so; for that wonderful Being which unites the Great Supreme with all the inferior spiritual orders must intimately participate the essence of Deity, or the created and uncreated substances could not be united.' vol. i. p. 62.

By what assistance, Mrs. M. discovered the strange, irrational, and unscriptural sentiment concerning the death of Christ, which we find in the 3d vol. p. 262—3, we are unable to conjecture.

' He laid down,' she says, ' an immortal life. This great, mysterious, glorious Being consented to die; resigned what no one could have taken from Him—*existence eternal*; offered himself as a DIVINITY to death; and sinking the divine nature in the mortal revive again but *revive\* AS A MAN*.—Again, ' It was the extinction of an immortal spirit. The *divinity* was extinguished: the man revived, and *AS MAN* ascended into heaven.'

After the preliminary letters, the history of the creation, as

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\* So Mrs. M. If this be not a repeated error of the press, her language is as singular as her doctrine.



revealed in the writings of Moses, commences. Many striking and important observations, as well as a few which we deem objectionable, are interspersed in the narrative, which proceeds to give an account of the ancient world, the patriarchal age, and the various events that are recorded in the history of the Old and New Testament. For the history of Joseph, we are referred to the inimitable chapters of the book of Genesis, in which it is recorded. The narrative is greatly abridged, subsequent to the separation of the kingdoms of Israel and Judah; and we miss, with surprise and regret, in this period, the history of Elijah and Elisha, those eminent prophets, and even of Jehoshaphat and Hezekiah, those illustrious kings. In the second volume we meet with a concise account of the period between the close of the Old and the beginning of the New Testament; and the conclusion of the fourth, is occupied with a sketch of the most momentous events that have befallen the church, from the time of the apostles to the present age.

'Prideaux,' says Mrs. M. 'has been my guide where the historical part of the Old Testament fails; I have followed Doddridge in the order of the Gospel history; and in the ecclesiastical, Mosheim.' pref. p. viii.

This lady frequently refers to what she calls the gloomy doctrine of Calvin; from the favourite feature of which, she maintains that all the tenets of antinomianism (which yet she terms a *libel* upon it) may be fairly deduced. vol. iv. p. 216. She also asserts, that the theological system established by Calvin was adopted, and was rendered the public rule of faith in England. p. 209. The Bishop of Lincoln, Mr. Daubeny, and their friends, will hardly thank Mrs. M. for this declaration; and those ministers of the establishment, who are deemed calvinists, will not allow that the church has a rule of faith from which all the tenets of antinomianism may be fairly deduced. Mr. Overton thus expresses himself, "To say the least, our established forms do not teach directly several doctrines which are contained in Calvin's Institutions. They do not, with this work, affirm that the fall of man was the effect of a divine decree, they do not use the language it does respecting the extent of Christ's redemption, they are silent concerning absolute reprobation." (True Churchman ascertained, p. 94.)

Mrs. M.'s remarks on the puritans in general, are still more severe, than her accusation of the public rule of faith in the church. She says;

'Believing themselves the predestined of God to salvation, the elect, and their opponents in a state of reprobation, (they) were incited, not only to a vain opinion of themselves, and a contemptuous one of their adversaries, but also to acts of the most direful cruelty, from the idea, that being rejected of God they were objects of just abhorrence to man.' vol. iv. p. 215.

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We would only beg leave to enquire, by what faith *Laud* and his friends of the star-chamber were incited to acts of direful cruelty, since we find this archbishop characterised by Mrs. M. as a man of letters, integrity, and piety; and no one suspects *him* of espousing predestination? Seriously, we consider the last quotation as a *libel*, both on the doctrine, and on the greater part of those who received it. They certainly never pretended to be so intimately acquainted with the secrets of heaven, as to conclude of any man living, "That he is rejected of God, or the object of just abhorrence to men."

We have been the more particular in our remarks on these volumes, because they are designed for the rising generation, whom we wish to be peculiarly guarded against prejudices, and cautioned against manifest errors. From this consideration, we think it our duty, before we close the work, to point out such passages as the following; in which we think either the merits of our Redeemer are disparaged, or the influences of his spirit are invalidated.

'The law, which heretofore demanded perfect obedience without remission or abatement, is now abrogated; eternal life is offered us by a new law.' vol. iii. p. 9.—'Life will be given to such as, by a life of righteousness, *merited* it.' vol. i. p. 116.—'Supernatural influence would have destroyed their free agency as men.' vol. ii. p. 44.—'Nothing more is required of man than what his *natural* abilities are equal to.' Should he not then pray for *holy affections*? No, says Mrs. M. 'the requisite strength to resist temptation resides in the heart.' vol. iii. p. 40.

'The restless mind of man presumptuously sought to discover in what manner salvation was to be effected, whether wholly by the exertions of the man himself, or whether by the assistance of divine grace, inciting in him what was proper for it.' vol. iv. p. 113.

To enquire, in *what manner* divine grace co-operates with us, may be esteemed presumptuous; but surely it is much more presumptuous for sinful man to attempt to effect salvation by his own unaided powers, than to enquire, whether he does not need the assistance of the Holy Spirit!

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Art. III. *An Account of the Life of James Beattie, L.L.D.* Professor of Moral Philosophy and Logic, Aberdeen. By Alexander Bower. cr. 8vo. pp. 240, price 5s. Baldwin, 1804.

MUCH pleasure and improvement may be derived from intimacy with eminent men. To catch their spirit, to observe their manners, and to view their characters, cannot fail of affording every lover of science and virtue considerable satisfaction. Next to this, we may reckon the benefit we realise from well-written memoirs of individuals, who have ranked high in the literary or moral world. Much commendation is, therefore, due to an impartial biographer, who gives us an interesting account of  
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men of superior worth, of whom we had no knowledge but by their writings. And such praise is due to Mr. Bower.

This memoir is judiciously arranged into seven sections, which distinctly exhibit the different stages and events of Dr. B.'s life. Sect. 1. gives an account of his birth, and of his education till he went to the university of Aberdeen. Sect. 2. and 3. detail with much minuteness his academical course, remarks on the Scottish Universities, and on the characters of professors at Aberdeen. Sect. 4. gives his history while a parish school-master: 5. and 6. an account of his removal to the grammar-school of Aberdeen; his residence there, first edition of his poems, &c. and Sect. 7. extends from his appointment to the professorship to his death.

Dr. B. was born at Laurencekirk, county of Kincardine, in Scotland, on the 5th of November 1735. His father was a farmer: a man of good sense, and possessing a talent for poetry. He died when Mr. B. was only seven years of age. Yet he found a second parent in an elder brother, who paid the utmost attention to his education. He had a good school-master in his native village, whom he left in his fifteenth year to go to Aberdeen. He entered as a bursar in Marischal College: and after spending the usual time of four years, took his degree of M. A. He then spent five years at the village of Jordoun, near his native place, as a teacher of a school. He next became a teacher in the grammar school in Aberdeen, for two years; and in the year 1760 was appointed professor in Marischal College in that city. This situation he enjoyed till his death. In 1761 his first volume of Poems appeared. In 1766 he married a lady who survives him. By her he had two very amiable and promising sons, whose early deaths seemed to have hastened the fond parent to "the house appointed for all living." In the year 1770 he received his degree of LL. D. from King's College, Aberdeen. In 1771, he visited London, and formed an acquaintance with the most eminent literary characters then in the metropolis. In 1773, he enjoyed the honour of public and private audiences with their Majesties, and obtained a pension from the king. Dr. B. ever after expressed his admiration of the general knowledge which their Majesties discovered of every topic upon which they conversed. And when Dr. B. was retiring and thanking the king for the honour conferred upon him, he replied, "I think I could do no less for a man who has done so much service to the nation in general, and to the cause of truth. I shall always be glad of an opportunity to shew the good opinion I have of you." The matter and the manner of this instance of literary patronage were certainly alike creditable to the donor and the recipient. During the latter part of his life, Dr. B. withdrew from society, and sunk gradually into a state of languor and insensibility, till August 1803, when he expired.

Though

Though Mr. Bower has done ample justice to the literary merit of Dr. B., and has informed us of his wit and humour, he scarcely makes one remark on his moral character, or his religious sentiments. In this we confess our disappointment and regret; and for two reasons: a life seems to be incomplete without it; and in reading the memoirs of a *professor* of moral philosophy, it was a natural wish to know how he *lived*, as well as how he *taught*. There are several *little* stories also introduced into the volume which detract from its general merit; intermingled, however, with some pleasing anecdotes, and judicious remarks.

We disagree with Mr. B. p. 11, when recommending Ovid as a school-book. Though he possesses many beauties, there are so many impurities, that public teachers ought to be very cautious into whose hands such a poet is committed, and what parts they suffer them to translate. We beg literary men, who write a careless hand, to notice p. 34. A curious anecdote is related, p. 55, of Professor Reid, that he could take as much food, and immediately afterwards as much sleep as were sufficient for two days! It might be serviceable to critics and hard students if they had stomachs and eyes half as good-natured as Dr. Reid's! Dr. B. relates of Dr. Gerard, "that by two hours application he could fix a sermon so effectually in his mind, as to be able to recite it in public, without the change or transposition of the smallest word!" To those preachers who possess no vigour of imagination, nor extemporary volubility, such a memory must be highly useful. But they who preach memoriter might, perhaps, as well read their sermons. Dr. B., when young, made an epitaph on himself, which gives us a fair idea of his moral character, at least at that period. We transcribe the concluding lines:

' Forget my frailties, thou art also frail;  
 Forgive my lapses, for thyself may'st fall;  
 Nor read unmov'd, my artless tender tale,  
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We are equally dissatisfied, as Mr. Bower, with Dr. Johnson's definition of poetry—"metrical composition." If Mr. B. had substituted another for that with which he had found fault, he would have gratified us more. We fully agree with Mr. B. p. 103, in lamenting, "that in works sent forth from the press on the subject of religion, so little attention is paid to the doctrines of the Gospel, which," we are happy in observing him say, "the more they are examined, in the more purity will they be exhibited, and the stronger conviction produced."

The general style of this memoir is good, though there are instances of that lofty kind of language which ill accords with the simplicity required in biographical narrative. On the whole, it will be found an entertaining and useful publication, and we cordially thank Mr. B. for the information we have derived from the perusal.

Art.



Art. IV. *The History and Antiquities of Doncaster and its Vicinity; with Anecdotes of eminent Men.* By Edward Miller, Mus. Doc. Quarto. pp. 398. Price 1l. 1s. Doncaster, W. Sheardown; London, W. Miller. 1804.

**T**OPOGRAPHY, whether considered as a source of amusement, or as the means of instruction, has long held a respectable rank in the scale of general literature; and its importance is now so commonly felt and acknowledged, that the individual who devotes his time and his labour to the delineation of any interesting tract of country, may reasonably expect to receive that remuneration from the public to which the real merits of his work shall fairly entitle him. The want of a statistical survey of the southern division of the island, has indeed rendered partial views of this description particularly acceptable to the public; and the distinguished works which already have appeared in this department of literature, have proved how far they may be rendered subservient to the most valuable purposes, when illuminated by the combined rays of talents, industry and information. Yet, if much depends on the manner in which the work may be executed, something depends also on the proper choice of the subject, and we cannot but consider the arbitrary limitation of a topographical work to a narrower space than is pointed out by the natural or political subdivisions of the country as extremely injudicious. In this respect, Dr. M. appears to us to have erred, and though it would be unfeeling to criticise with severity a work written, as the author expresses himself, "under the pressure of declining years, and increasing infirmities," yet the duty which we owe to the public, requires us to point out with impartiality the defects as well as the merits of the works which come before us.

Doncaster has been long celebrated for the elegance of its buildings, and the polished manners of its inhabitants; it is the central town of a genteel and respectable neighbourhood, and the principal mart of an extensive agricultural district, but it cannot aspire to any higher character; it is not the seat of any extensive manufacture, it cannot boast of any respectable literary establishment, and the more profound and useful sciences are known there only by name. It is however a place of great antiquity, and, although the modern stile of its architecture and the convenience of its streets would never lead a stranger to imagine that it had been a Roman station, yet there are abundant proofs, independent of its name, that it was once inhabited by the conquerors of the world. This town Dr. M. has selected as the central point of that portion of the West-riding of Yorkshire which he has undertaken to describe, and as he no where exceeds the distance of twelve miles from this spot, his work may be considered as comprising a circle, the diameter of which is  
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twenty-four, and the circumference from seventy to eighty miles. This area is for the most part well cultivated and productive; it exhibits several interesting remains of antiquity, and though not highly picturesque is in general a pleasing and beautiful country.

But we must proceed to a review of the work itself; and as Dr. M. in our opinion, has not been particularly happy in the arrangement of his materials, we shall not attempt to trace him minutely through the subdivisions of his work, but following the plan naturally suggested by the subject itself, shall arrange our observations accordingly.

The etymology of the present name of Doncaster is sufficiently obvious; but it appears from Dr. M's account, that it did not receive this modern appellation until the reign of Richard the First, by whom the charter erecting it into a corporate town was first granted. Before this period it was known by different names, chiefly of Saxon origin, all marking its situation upon the Don, the principal and indeed almost the only river of this district. That it was once a Roman station, is sufficiently evident from the remains of a Roman Road, which may be traced distinctly for several miles to the north of the town. Its remains, after a lapse of fourteen hundred years, still manifest the astonishing perseverance of those firm and well-disciplined legions, by which it was formed; and the grand and beneficial purposes to which their labours were occasionally directed. But this is not all; for, in the year 1781, a Roman votive altar, "of exquisite engraving and workmanship," was found by some workmen who were employed in digging a cellar. It was dedicated to the *Deæ Matres*, and from the opinion of the late Mr. Tetlow (whose account is detailed at full length), it appears to be the third of the kind which has as yet been discovered, and what is not a little remarkable, they have been all found in this island.

Speaking of the present state of Doncaster, Dr. M. observes that,

'Being on the great road from London to Edinburgh, it is consequently enlivened by a continual succession of travellers passing through it on pleasure or business. The high street, for length, width, and beauty, is generally allowed to be the best on the road betwixt the above capitals. This noble street is about a mile in length, from the Hall-cross on the south, to the Mill-bridge on the north. From the Corn-market east, to the end of St. Sepulchre's-gate west, the distance is about half a mile.'

He concludes with observing that,

'From the beauty of the town, the salubrity of the air, the goodness of the roads, the delightful promenades, and from the other advantages above mentioned, Doncaster may perhaps vie with any town in the kingdom, as a most desirable residence, not only for the affluent, but more particularly for persons of small fortune.' p. 139.



The population of Doncaster in the year 1800, amounted to 5697 persons, of these 2477 were males and 3220 females.

The corporation is composed of a mayor, a recorder, a town-clerk, twelve aldermen, and twenty-four common councilmen, of which the three eldest aldermen are empowered to act as justices of the peace. The revenue of this body amounts to upwards of 6000*l.* a year; and it is a fact highly honourable to it, that no inconsiderable portion of this ample income is expended in such a manner, as to contribute to the general comfort and convenience of the inhabitants.

We must pass over the numerous public grants, and detached facts, which our author has brought forward, relative to the early state of this town and neighbourhood; as a minute analysis of their contents would be uninteresting to the general reader, and would extend this article to too great a length: it may be proper to observe, however, that he appears to have laboured this part of his subject with sufficient care, and to have extracted from the records of the corporation all that was worth extracting, and occasionally more.

The church of Doncaster is a fine Gothic structure, and Dr. M. conjectures, from a solitary fact, that the body was erected about the year 1071, but that the tower was not added until the reign of Henry the Third. An inspection of the engraving which is given must, however, convince every one at all acquainted with the subject, that this opinion is very improbable. It is generally allowed by antiquarians, that the circular arch was used exclusively until the Norman invasion; and is it probable, that so great a revolution in the stile of architecture, as the change from the circular to the pointed arch, could have taken place within the space of four or five years? Indeed the unity of plan, and similarity of ornament observable in every part of the building, prove that no great length of time can have intervened between the commencement and the completion of the design: and it is most probable that the whole was erected about the latter of the two periods which Dr. M. has mentioned.

There is a tolerably extensive library in the church, which was founded in the year 1726, but we are sorry to observe that very few additions appear to have been made to it since that period. The vicar, for the time being, has the management of the institution, and the catalogue with which our author has been supplied by the present librarian, though sufficiently full, is, in many instances, extremely incorrect.

As the author appears much at home, in more respects than one, in his account of the organ in this church, on which he has played "nearly half a century," we are inclined to let him speak for himself in the following passage; at the end of which every reader who is a judge of the true sublime will, no doubt, be

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powerfully moved; and, if he add voice and action resembling that of the orator, he may also have it in his power to move, at his fire-side, a listening circle.

'This instrument was built by Harris, a cotemporary and rival of the famous Father Smith. They each of them built an organ for the Temple-church in London; but that of Father Smith had the most votes in its favour. Harris derived great credit from his organ erected in Doncaster-church. Its peculiarity is, the having in the great organ, two trumpets and a clarion throughout the whole compass; which stops are so excellent, that the late celebrated performer, Mr. Stanley, told me, he thought every pipe in them was worth its weight in silver. The only defect in this instrument was in the choir organ, which contained a stop, called the fifteenth, of no use. However, the author has lately prevailed on the parishioners to have in its place a dulciana, which is now added, and the organ thoroughly repaired by Mr. Donaldson, organ-builder, of York. The reader may suppose what effect this fine instrument had on the parishioners, when erected, in the year 1739, as the Rev. Mr. Fawkes, at that time curate, thought it necessary to preach an appropriate sermon on its being opened. Judge of the sublimity of this discourse by the following specimen:—After having wound up his imagination to the highest pitch in praise of church-music; speaking of the organ, he said, "But, O what!—O what!—What shall I call thee by? *thou divine box of sounds!*" p. 90.'

Here are, besides the church, places of worship for dissenters of different denominations; and also several respectable charitable institutions, which have been founded by public contribution, and which appear to be under liberal and judicious management.

The state of society in Doncaster seems to be scarcely at all different from that of most towns similarly circumstanced, and though Dr. M. does not enter formally upon the subject, yet he has introduced us to one interesting groupe, which in former days was frequently collected together at the table of the late Robert Copley, Esq. whom he styles the Mæcenas of Doncaster. The late Mr. Mason was usually one of the guests, and we shall extract, for the gratification of our readers, the sketch which is given of this celebrated character:

'The merit of this gentleman as a poet is well known. However, he was not satisfied with the applause he received in that character, he was desirous also of being esteemed a good musician and a good painter. In music he succeeded better than in painting. He performed decently on the harpsichord, and, by his desire, I undertook to teach him the principles of composition, but that I could never effect. Indeed others before me had also failed in the attempt: nevertheless he fancied himself qualified to compose: for a short anthem of his beginning, "Lord of all power and might," was performed at the Chapel Royal, of which only the melody is his own, the bass was composed by another person. The same may be said of two more anthems sung in the cathedral of York.



York. In painting he never arrived even to a degree of mediocrity ; so true is Mr. Pope's observation,

" One science only will one genius fit,  
So vast is art, so narrow human wit."

Fond however of being considered as a patron both of music and painting, he contributed to the advancement of several young men by his recommendations ; yet I never knew him patronise but one, in either of these arts, whom he did not desert afterwards, without his former favourite ever knowing in what he had offended him.

' When young I was one of those whom he took under his protection. He permitted me to dedicate the music of some elegies to him, and also gave me pieces of his own writing to set to music, particularly the *Ode of Death* in Caractacus. However, at the end of a few years, I found myself involved in the disgrace of others, though I never knew to this moment the cause of my dismissal : most probably our disgrace proceeded from the envy of some malicious tale-bearer. On recollection, I have often observed him listen attentively to these characters, and that his favourite servant had it in his power to lead him which way he pleased, even to the changing a former acquaintance as easily as he could change his coat.

' Rather late in life he married Miss Sharman, of Hull, which was his native place. The reason he assigned for making her an offer in marriage, was that he had been a whole evening in her company with others, and observed, that during all that time she never spoke a single word. This lady lived with him only about a year after their marriage : she died at Bristol, where, in the cathedral, he placed a handsome monument to her memory, on which are inscribed some beautiful and much admired lines as an epitaph. During the short time this lady lived with him, he appeared more animated and agreeable in his conversation ; but after her decease, his former phlegm returned, and he became silent, sullen, and reserved.

' Though he had a good income, and was by no means extravagant, yet he frequently fancied himself poor to that degree, that he once asked an acquaintance to lend him a hundred pounds, though at that very time he had considerable sums of money in the public funds, for which he neglected taking the interest. A great attachment appeared between him and a hospitable family in this neighbourhood, to whom he was nearly related, and with whom he used to pass some months in the summer. At length, he fancied they expected to receive a good legacy at his decease ; but resolving to disappoint them, he did not even mention any of their names in his will, but left the greatest part of his property to a person that had formerly been his curate. Such was the real character of this celebrated poet, which is here inserted as a lesson to mankind, to shew them what little judgement can be formed of the *heart* of an author, either by the sublimity of his conceptions, the beauty of his descriptions, or the purity of his sentiments.' p. 161.

We turn with pleasure from this mortifying picture of a departed genius, to one which makes us acquainted with an interesting period in the life of one of the first characters of the present age ; we allude to Dr. Herschel, whose grand and im-

portant discoveries in science are too well known to require enumeration here.

' It will ever be a gratifying reflection to me (says Dr. Miller), that I was the first person, by whose means this extraordinary genius was drawn from a state of obscurity. About the year 1760, as I was dining with the officers of the Durham militia at Pontefract, one of them informed me, that they had a young German in their band as a performer on the hautboy, who had only been a few months in this country, and yet spoke English almost as well as a native: that, exclusive of the hautboy, he was an excellent performer on the violin, and if I chose to repair to another room, he should entertain me with a solo. I did so, and Mr. Herschel executed a solo of Giardini's in a manner that surprised me. Afterwards I took an opportunity to have a little private conversation with him, and requested to know if he had engaged himself to the Durham militia for any long period? He answered, "No, only from month to month." Leave them then, said I, and come and live with me. I am a single man, and think we shall be happy together; doubtless your merit will soon entitle you to a more eligible situation. He consented to my request, and came to Doncaster. It is true, at that time, my humble mansion consisted but of two rooms; however, poor as I was, my cottage contained a small library of well-chosen books; and it must appear singular, that a young German, who had been so short a time in England, should understand even the peculiarities of our language so well, as to adopt Dean Swift for his favourite author. I took an early opportunity of introducing him at Mr. Copley's concert; and he presently began in

"Untwisting all the chains that tie  
The hidden soul of harmony."—

For never before had we heard the concertos of Corelli, Geminiani, and Avison, or the overtures of Handel, performed more chastely, or more according to the original intention of the composers, than by Mr. Herschel. I soon lost my companion—his fame was presently spread abroad—he had the offer of scholars, and was solicited to lead the public concerts both at Wakefield and Halifax.

' About this time a new organ for the parish church of Halifax was built by Suetzler; which was opened with an oratorio by the late well-known Joah Bates. Mr. Herschel, and six others, were candidates for the organist's place. They drew lots how they were to perform in rotation. My friend Herschel drew the third lot. The second performer was Mr. Wainwright, afterwards Dr. Wainwright, of Manchester, whose finger was so rapid, that old Suetzler, the organ-builder, ran about the church, exclaiming "*te tevel, te tevel, he run over te key like one cat, he vil not give my piphees room for to shpeak.*" During Mr. Wainwright's performance I was standing in the middle aisle with Herschel. What chance have you, said I, to follow this man? He replied, "I don't know, I am sure *fingers* will not do." On which, he ascended the organ-loft, and produced from the organ, so uncommon a fulness, such a volume of slow solemn harmony, that I could by no means account for the effect. After this short extempore effusion, he finished with the old hundredth psalm tune, which he played better than his opponent.



ponent. "Aye, aye, cried old Suetzler, "*tish is very goot, very goot indeed, I vil luf tish man, for he gives my piphes room for to shpeak.*" Having afterwards asked Mr. Herschel, by what means he produced so uncommon an effect? He answered, "I told you *fingers* would not do," and producing two pieces of lead from his waistcoat-pocket, "one of these," said he, "I placed on the lowest key of the organ, and the other upon the octave above; thus, by accommodating the harmony, I produced the effect of four hands instead of two. However, as my leading the concert on the violin is their principal object, they will give me the place in preference to a better performer on the organ; but I shall not stay long here, for I have the offer of a superior situation at Bath, which offer I shall accept." p. 162.

Dr. M. concludes his account of the present state of Doncaster with a list of the members of the corporation, which is preceded by an account of all the mayors from the year 1493 to the present period; occupying in the whole about twenty pages. To render this part of his work the more interesting, he has added (for the benefit of his readers, we presume), a chronological detail of the most remarkable events corresponding to these *important* periods: and we are gravely told, for example, that in the year 1767, (Mr. George Jarrat being mayor) "a new reading-desk was put up, and the pulpit removed. The church new white-washed. A new goal built. Mrs. Neale gave a velvet embroidered cover and cushion for the pulpit: and the king of Denmark passed through Doncaster." These are interesting facts which have, no doubt, eluded the observations of all contemporary chronologers.

It is not necessary that we should accompany Dr. M. through the whole of his survey of the "vicinity of Doncaster;" nor indeed will the space allowed to this article permit us to take so extensive a range. We shall only notice a few of the most prominent objects. Of these, the most remarkable is unquestionably the majestic ruin of Conisborough Castle, perhaps one of the most ancient, and certainly one of the most perfect remains of antiquity which this island can boast. The account however which our author has given of it, being, for the most part, a literal copy of the very accurate description given by Mr. M. Browne in the Gentleman's Magazine for March 1801, and to which we believe little can be added, we shall pass on to Roach Abbey, a beautiful ruin upon the estate of the Earl of Scarborough, (and near to his estate at Sandbeck) the situation and scenery of which are well described in the following extract:

'The site of this abbey is in a deep narrow vale; the upper part running nearly east and west, the lower almost from south to north, in a fine country. One side of the nef of the building under the middle tower, and some odd arches, are all that are now left, except several small fragments which are dispersed for above a mile round; great part

having been carried away from time to time to repair adjacent churches, or to improve gentlemens' seats; but the present proprietor, the Earl of Scarborough, has taken great care to preserve what remains, and to forbid any such removals in future.

'The stone of which this abbey is built, was dug out of the famous quarry here, so well known to the masons by the name of Roch-abbey stone; which, for whiteness and beauty, is not to be equalled. This enchanting spot, may perhaps vie with any place in the kingdom for natural beauties. It's recluse, and quiet situation, undisturbed by any noise save the murmuring of a rivulet, together with its lofty trees and shady groves, inspire the beholder with awful and deep reverence. Here the contemplative mind may indulge in the most delicious ideas, far from the noisy crowd and busy world. The fragments of sepulchral monuments—the venerable oak—the creeping ivy—the mournful yew—the sloping hills and woody cliffs—the natural cascades—the white rocks and gloomy shades, when tinged by the western sun, afford a prospect scarcely to be paralleled.' p. 313.

It would be almost criminal to pass over without notice the interesting account which is given at page 348, of the school at Campsall, conducted and indeed formed by the Miss Franks, but the whole is too long for extraction, and will not admit of abridgement. We hope, and trust however, that an institution, so highly honourable to the character of those young ladies, and so worthy of imitation, will not be passed over with indifference by those females who may honour Dr. M's work with a perusal; and it is our most ardent wish, that it may excite many to follow so virtuous, so noble an example. May they long enjoy the satisfaction resulting from the recollection of time well spent, and that felicity which must arise from the consciousness of having contributed by their benevolent exertions, to the happiness and usefulness of fellow-mortals who are placed within their sphere of action, but whose humble situation in life otherwise might have doomed them to ignorance and vice and shame.

Upon the subject of Natural History we are not furnished with much information, nor indeed do the productions of this district appear to have required any very particular notice. The birds and quadrupeds which are cursorily described are not peculiar to this neighbourhood, and the pitiful list of plants growing upon Poterie-carr, (p. 203.) is so replete with errors, and is so unscientific in it's form, that it would disgrace the most humble herbal; we cannot therefore account for it's admission into a work, which certainly has some pretensions to respectability, and into which we think no circumstance could justify it's insertion in the present form.

The soil, the agriculture, the parochial and other similar articles, do not require any particular notice, we think them on the whole sufficiently full, and we have no reason to believe them to be deficient in accuracy.



We must now bring this article to a close, and, although our general opinion of this work may be sufficiently obvious already, yet we think it necessary to state it somewhat more explicitly. As a whole it certainly must be considered as a work of inferior merit; it is particularly deficient in arrangement, and unfortunately there is no general index by which the reader may be directed in his enquiries upon any particular subject. We cannot accuse Dr. M. however of having been deficient in industry, and his most striking faults have evidently originated from his having neglected frequently to exercise that judgement and discrimination in which, on most occasions, he does not appear to be wanting. His stile is often careless and inelegant, and in some instances it wants perspicuity.

The work is printed on good paper, and in a stile which does credit to the press from which it has issued; and of the engravings with which it is ornamented, several are designed with considerable spirit, and neatly executed.

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Art. V. *The Hebrew Grammar*, with principal Rules compiled from some of the most considerable Hebrew Grammars, and particularly adapted to Bythner's *Lyra Prophetica*. Also complete Paradigms of the Verbs; and an elegant Engraving of the Hebrew Alphabet on a scale of equal parts; with the Radicals and Serviles at one view. Carefully revised and corrected by T. Yeates. Octavo. 50 pp. Price 2s. 6d. Jordan and Maxwell; Baynes. 1804.

**A**MONG various important consequences of the Reformation, is to be reckoned that spirit of inquiry into the original languages of the sacred scriptures, and especially the Hebrew tongue, which has since so generally prevailed. Hence grammars, lexicons, and other elementary works soon multiplied; but, in whatever country they were published, they were mostly secluded from vulgar research by being written in Latin. It was however evident, that the Hebrew had no necessary dependence on that or on any European language: and some learned men of our own country, translated into English, the grammars and lexicons which had been published in Latin; and proceeded to compile others in the vernacular tongue.

A very early and successful attempt of this kind was made by Mr. Alexander Rowley (inventor of the well-known astronomical machine called the Orrery), in an extremely scarce work, called "*The Scholar's Companion*," in Hebrew, Greek, Latin and English, containing short rules for reading the former two languages, with a lexicon of the Hebrew and Greek words occurring in the Old and New Testaments. A more useful work, because professedly on the subject of grammar, was published by Christian Ravis, a native of Berlin, who dedicated it to

Archbishop Usher, then resident in London. It is intitled, "A General Grammar for the ready attaining of the Ebrew, Samaritan, Calde, Syriac, Arabic and Ethiopic languages." 12mo. London. 1650. This would have been more useful, had the author understood English as well as he did Hebrew and Arabic; for his grammar is in many places almost unintelligible. Udal, in his *key to the holy tongue*, and Robertson in his *Gates*, 12mo. 1654, and *Key*, 8vo. 1656, contributed their quotas to render the acquisition of the Hebrew tongue easy, by exhibiting their compilations in an English dress. Mr. Levi (not the late David Levi), Dr. Stennet, the Rev. J. Wesley, Dr. Anselm Bayly, the Rev. Mr. Parkhurst, and the Rev. C. Bayley, with others of inferior note, have recently followed those examples. We understand that the grammar now under review, was compiled by the late Rev. Caleb Ashworth, D. D. and was *printed* by him for the use of his pupils at Daventry; but it was *published* only a few years since. Mr. Yeates, as the title-page intimates, though not with sufficient plainness, has claim only to the revision and correction of the present edition.

Our writers on the Hebrew tongue, for the greater part, endeavour to maintain the antiquity and authenticity of the vowel points; but Mr. Parkhurst, Dr. Grey, Mr. Sharp, and others, reject them, as embarrassing and adulterating a language, otherwise uncommonly simple and easy to be acquired. Dr. Anselm Bayly takes a middle course, and teaches to read either with, or without them—a course, which may be recommended, not only as the most safe, but as the most useful, that can be pursued. The editor of the present work declares himself in favour of the points. With him, we are far from supposing "that the points corrupt the word of God;" but we are at the same time fully convinced, that they add nothing to it's excellence. The subject has been fully contested on both sides without being at all settled; and the points are of no importance in Biblical criticism, as their authority has not been established. One thing, however, is evidently in their favour; they shew us, in some measure, how the language was pronounced at least a thousand years ago.

Prefixed to this grammar, are six pages of "directions for such as are about entering on the study of the Hebrew language." These are plain and useful. The learner (p. 4.) is advised "to begin his studies with the five books of Moses." We approve of this advice, for various reasons: among others, because we think it absurd to set a learner to acquire the knowledge of the Hebrew scriptures, from prophetic and poetical books, which abound with allegories and sublime metaphors, and are consequently difficult and abstruse. It is, however, obvious, that, by adopting this mode, the student can derive no  
 advantage



advantage from the care taken by Dr. A. to adapt his grammar to Bythner's *Lyra Prophetica*. If equal assistance were furnished for studying the Pentateuch, as Bythner has supplied for the Psalms, the benefit of beginning with the former would be indisputable.

In p. 6, the reader is cautioned against applying to Jews for instruction in the Hebrew; chiefly "because it is a fixed principle among them not to teach the law to a heathen or a christian." We have a yet stronger reason to alledge against employing them; viz. that not one in fifty of those who offer their services in this way, are at all capable of teaching the language. They can, after their manner, read and translate it, but they know nothing of it's concord and government.

The work itself is divided into twelve chapters: of which the several subjects are—1. "Letters and points;"—2. "Of reading Hebrew;"—3. "A brief account of Hebrew words;"—4. "Of nouns;"—5. "Of pronouns;"—6. "Of verbs;"—7. "Of various kinds of verbs, with some particular observations on each;"—8. "Of affixes to verbs;"—9. "Of prefixes" contained in the technical phrase *כִּלְבֵּן מִשָּׁה וְכָל*;—10. "Of the change of vowels;"—11. "Irregularities in syntax;"—12. "Of finding the root." The whole is simply and perspicuously arranged: but the chapter of "irregularities of syntax," might have been enlarged ten-fold. After these, follow paradigms or examples of seven verbs, each of which occupies seven columns, (one for each conjugation) printed across the opening of two pages, so that the whole paradigm, in it's seven conjugations, with all it's moods, tenses, and persons, appears at one view. This method is highly proper, and very intelligible; and the examples are rendered particularly useful by an "abstract" prefixed to each, which exhibits the verb in it's simplest form, in the preterite, imperative, future, infinitive, Benoni and Pahul of the seven conjugations. At the end, an example of a verb with all it's affixes, is subjoined.

This concise work does credit to the judgement of the late Dr. Ashworth, as the author; and to the care of Mr. Yeates, as the present editor. It is usefully planned, and neatly printed. We think it, however, a material defect, that it affords no help for the acquisition of those parts of the Bible which are written in the Chaldee dialect. A large and important portion of the book of *Daniel*, (chap. 2. v. 4. to the end of chap 7.) and that of *Ezra*, (chap. 4. v. 8. to chap. 7. 27.) must be shut up from him who has only the directions contained in this grammar. This defect is common to most of the Hebrew grammars which have been published in English. In another edition of the present tract, an additional half-sheet would be sufficient to comprise all the rules that are necessary to explain the Chaldee parts of the Bible.

The plate is neatly engraved, but it does not appear to us to be of any real importance to the work.

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Art. VI. *A Discourse delivered at Hackney, April 8, 1804, on Occasion of the Death of the Rev. Joseph Priestley, LL. D. F.R.S. &c. to which is annexed, a brief Memoir of his Life and Writings.* By Thos. Belsham. 8vo. pp. 72. Price 2s. Johnson, 1804.

**T**HIS discourse is the tribute of philosophy and friendship, to the memory of Dr. Priestley. Candour, therefore, may approve the motives which gave rise to it, and the zeal displayed to do honour to his talents, his learning, and his virtues. Widely as we differ from both these gentlemen in religious sentiment, we cannot view Dr. Priestley, as a divine, in the light in which he is here represented, by his warm admirer and friend. But, his discoveries in philosophy, his versatile talents, his indefatigable zeal, and ardent exertions in whatever he deemed important, will be readily acknowledged, by liberal and impartial minds; however injurious to the cause of genuine christianity, they apprehend his religious opinions to have been.

Mr. Belsham has founded his discourse on Acts xx. 24. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." From this text Mr. B. describes the character of the apostle Paul: "That it was the great business of his life to testify the gospel of the grace of God; that in the course of his apostolic mission he encountered constant and malignant opposition, even to the hazard of his life; that, notwithstanding persecutions and dangers, nothing discouraged the apostle, nor deterred him from performing the duties of his office, and executing his commission to its utmost extent; and that he was animated to his labours, and supported under his sufferings, by the ardent desire and confident expectation of ultimate success, and of a final glorious triumph." After illustrating this sketch of the apostle's character, Mr. B. supposes his hearers to be impressed with it's resemblance to that of Dr. Priestley. The remainder of the discourse is employed in speaking of the Doctor's character, in various views; and the annexed memoir contains a general account of the principal events of his life, and the circumstances of his last sickness, and death, most of which, in different forms, have been already laid before the public.

We shall here only detain the reader, to notice the contents of the note, page 21, in which Mr. B. expresses his opinion, that "Dr. Priestley has *unfortunately* given the obnoxious name of Materialism, to his doctrine of the homogeneity of man," and says, "that it might with greater propriety be called *Immaterialism*;" because he denied "the existence of solidity and inertia in any substance," and adopted the hypothesis of P. Boscovich, "that all we know of matter is active power," and it's "only properties are attractions and repulsions of various kinds."



kinds." But, to use the words of our author, on another occasion, "the daring and vigorous mind" of Dr. Priestley, "disdained pitiful evasions," and boldly avowed his *Materialism*. He maintained that his process of thinking is carried on, "not only *in* but *by* the brain," that preception is the property of the brain, "that the brain *itself* is competent to this business," and that "the powers of thought are not merely suspended, but are *extinct*, or *cease to be* at death. (Free discussion of the doctrines of Materialism and Necessity, p. 49, 50, 82, 123.) To this system, he therefore justly gave the name of MATERIALISM: its distinguishing feature is, that thought is not the property of an immaterial principle, but results from a certain modification of matter. The theory of matter, adopted from Boscovich, cannot alter the case. For if any thing exists beside spheres of attraction and repulsion, that existing something must still be inert matter, or something which is acted upon; and if nothing exists but spheres of attraction and repulsion, then what is it, that is attracted and repelled? In the same note, Mr. B. asserts, that "preception, in its several modes, constitutes mind." But this is a most unphilosophical statement, which compounds the agent with its operation. Perception is not mind, but the operation, or act, of the mind perceiving; and if perception is asserted to be mind, we ask, what is it then that perceives?

As to the nature of the human mind or soul, the grand error respecting it, in our opinion, has lain in taking that up as a branch of philosophy, which is properly an article of revealed religion. On philosophical ground alone it may, perhaps, be difficult to demonstrate the certainty of a future state. But, the true solution in both cases is, that they are subjects of pure revelation. The facts in nature, so far as they can be traced, are not sufficient to account for the phenomena of mind. Mr. B. has not accounted for them in his elements. Granting all that Hartley taught, and modern materialists adopt from him, concerning vibrations,—neither these, nor attractions and repulsions, will explain the operations of mind. Dr. Hartley himself was too good a philosopher to suppose that they did. That great man says, that he did "not in the least presume to assert, or intimate, that matter can be endued with the power of sensation;" and declares, that he "would not be any-way interpreted so as to oppose the *immateriality* of the soul." Observations on man, vol. i. p. 33, 512. The doctrine which represents *mind* to be something *not created*, but gradually *formed* or *generated*, by the action and re-action of attraction and repulsion, or the recurrence of vibrations and vibrationcles, is a discovery that was reserved for the "sublime philosophy" of more modern times! That the human soul is an *immaterial* principle distinct from matter, and perceives and acts by the medium of the organized system with which it is connected, is  
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the only position that *will account* for the phenomena of mind, as it is that alone which accords with the scripture-doctrine. St. Paul expected, that when "*absent* from the body he should be *present* with the Lord;" and therefore he had "a desire to depart and be with Christ which is far better." But, if the "whole man becomes extinct at death," and death be "a sound long sleep in the grave" without consciousness, Paul must have reasoned "inconclusively" when he expressed himself in this manner: for, undoubtedly, it would have been better for him, to continue longer upon earth, enjoying the pleasures of religion, and the satisfaction of being useful to mankind, though attended with labours and persecutions, than to lie dormant and senseless in the grave, if that were to be his *only* state, when he departed out of this world.

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Art. VII. *Letters to the Rev. Thomas Belsham*, on some important Subjects of Theological Discussion, referred to in his Discourse on occasion of the Death of the Rev. Joseph Priestley, L. L. D. F. R. S. &c. By John Pye Smith. 8vo. pp. 130. Price 3s. 6d. Johnson and Conder, 1804.

**T**HEOLOGICAL controversy, conducted on liberal principles, and in a mild and candid spirit, may be productive of great utility. By the comparison of ideas, by the examination of principles, and the investigation of evidence, truth would be elicited, and the prejudices of adverse parties be softened. Sentiments which rest only on general reception, would be distinguished from those which are built upon the foundation of the apostles and prophets; and opinions that have little to recommend them but their novelty or boldness, would be rejected in favour of those doctrines of revelation, which have stood the reiterated attacks of error or infidelity, through every age of the christian church. But, unhappily, religious controversy has seldom been maintained in that calm and dignified manner which accords with the benign spirit of christianity; and therefore, instead of producing beneficial effects, it has too often degenerated into personal abuse, and terminated in calumnies, which have tended only to enhance the animosity of parties professing to be followers of the meek and humble Saviour.

The spirit in which Mr. Smith's letters are written, is an amiable exception to that which has frequently disgraced controversial divinity. From some passages in Mr. Belsham's sermon, he invites that gentleman to a candid and free discussion of various points in debate between socinians and calvinists. In his first letter, Mr. S. thus states his design.

'To join my very humble efforts in advancing the great cause of pure, rational, and scriptural truth, is my object in submitting to yourself and the



the public some remarks on various sentiments and expressions occurring in your discourse. Any apology, for so doing, you would esteem very needless. Permit me, first, to beg your reconsideration of the opinions you have so strongly expressed with regard to religious sentiments, which, in the most important particulars, are the reverse of your own.'

Those opinions of Mr. B., to which Mr. S. objects, are contained in the following description of calvinism, quoted from the discourse for Dr. P.

'That doctrine,' you observe, "which the apostle taught, was the gospel of the grace of God. Very remote, indeed, from that system which, in modern times, has been dignified with the title of gospel-doctrine; a system which teaches that all mankind are doomed to eternal misery for Adam's sin, with the exception of a few who are chosen by mere good pleasure to everlasting life. A tremendous doctrine! which, had it really been taught by Jesus and his apostles, their gospel might truly have been denominated, not the doctrine of peace and good will, but a message of wrath and injustice, of terror and despair.' 'He,' Dr. Priestley, 'was educated in the rigorous and gloomy system of calvinism, and he felt it in all its horrors.' You farther state, that "he viewed calvinism as the extravagance of error, as a mischievous compound of impiety and idolatry, : and you denominate it 'a pernicious system.'

As the word *calvinism* is used by various persons in very different senses, it may be necessary to apprise our readers, that the meaning which Mr. Belsham and his friends are fond of affixing to that term, refers less to the differences of sentiment between Calvinists and Arminians, than to the whole, in which *both* these parties agree, and are opposed to *Socinians*, or, as they prefer to call themselves, *Unitarians*. Neither of the latter appellations, is, indeed, strictly proper: for the modern Unitarians reject incomparably more of evangelical truth than Socinus did; and every party of christians that we have heard of, equally maintains the unity of God. The terms Calvinism and Socinianism, appear to be used by Mr. S. with the same latitude as by Mr. Fuller, in his excellent *comparison* of the two systems. Mr. B. chooses to represent Calvinism as "teaching that all mankind, except a few, are *doomed* to eternal misery for *Adam's* sin; and Mr. S. very justly denies the assertion: but Mr. B. would equally reject every system that requires sinners to suffer everlasting punishment for their *own* transgressions. We do not propose to enter into disputes which still subsist, though they have been happily mitigated, between pious Calvinists and pious Arminians: but we shall invariably and strenuously support those grand truths of divine revelation which are professed by both, and are held in abhorrence by the Socinians.

The second letter contains a sketch of the author's religious sentiments, for which we refer to the publication. In the third Mr. S. argues the impropriety of calling calvinism the "extravagance

gance of error," from Mr. Belsham's acknowledgement, that in the calvinistic "denomination of christians it had been" Dr. Priestley's "happiness to meet with some of the *wisest* and the *best* characters he had ever known."

'It is strange, indeed,' Mr. S. remarks, 'that not merely error, but it's very *extravagance*, it's most excessive and preposterous form, should be held by some of the wisest and best characters that Dr. Priestley had ever known, during a long life, and a most extensive acquaintance with men and parties. That which is approved as most valuable, and relied upon as a foundation for the best and dearest hopes by the wise and good, yes, by the *wisest* and *best*, must be presumed to have, at least, some inviting colours of evidence and truth.'

In the same letter, Mr. S. compares "the strict (moral) purity of the calvinistic system, with the unholy and delusive tendency of the opposite scheme," which "sacrifices the holiness, truth, and goodness of the eternal Deity, to a *fictitious* benevolence." We omit the passage to make room for some extracts from Mr. S.'s distinct replies to the charges of impiety, idolatry, and mischievous tendency, which are the subject of the fourth letter.

To that of impiety he opposes, not merely the declared views of calvinists themselves, who "think, that a most sacred regard to the honour of the divine character and attributes, is the first principle of their system," but the concessions also of their opponents, who "have generally considered the doctrines called calvinistic as favourable to the more severe and elevated virtues," while they thought them "congenial to minds of an austere and gloomy cast." To the opinions of Bishop Burnet, and a learned civilian in the *Encyclopædia Britannica*, in favour of the practical tendency of calvinistic sentiments, that of Dr. Priestley himself is adduced in the following pointed passage.

'But why do I introduce more remote opinions, when I have at hand the high authority of your beloved 'guide and friend?' Dr. Priestley himself expressly avows his 'considering the principles of calvinism as generally favourable to that leading virtue—devotion,' even, 'an habitual and animated devotion.' This avowal did not proceed from the doctor in his early part of life, when his sentiments were partially calvinistic or decidedly Arian; but long after he had become a fixed Socinian or Unitarian. I beg you, Sir, to favour us with a solution to the question, How 'a mischievous compound of impiety and idolatry' can be *favourable* to devotion, to an habitual and animated devotion?'

On the charge of idolatry, often urged against trinitarians, Mr. S. argues, that even upon Mr. B.'s *own* principles it is "irrelevant and groundless."

'Idolatry is generally understood to be the ascription of divine honours to any being, real or fictitious, which is not truly God. Only let impartial justice be done to us, which I am sorry to say has rarely been the case, and it will be admitted by our opponents, that we ascribe divinity  
and



and worship to ONE BEING SOLELY, the only living and true God. Our distinguishing sentiment on the manner of existence of the One Deity, a sentiment which we receive as the revelation of infallible truth without presuming to explain it, ought not to be considered as a violation of this first principle. Yet only on the assumption of it's being so considered, only on the unfounded supposition of our holding sentiments subversive of the divine unity, can we be deemed idolaters: and where is the fairness or justice of reproaching us with opinions which we in the most explicit manner disclaim? On this account, therefore, it appears to me that this hackneyed accusation is incorrect, uncandid, and unworthy of being adduced by any liberal mind. Admitting us to be mistaken, you speak accurately in charging us with *error*: but your language should be restricted to that notion; you have no right to distinguish our error by the denomination of idolatry.'

From Mr. S.'s reply to the charge of 'mischievous tendency,' we select the following very appropriate and forcible passage:

'To the observations made in the former part of this letter, on the charge of impiety, and the concessions of learned opponents, not excepting Dr. Priestley himself, upon the tendency and real operation of calvinistic principles, I only add one thought more. For this, Sir, I am indebted to you. Mentioning the "compassion" with which Dr. Priestley regarded "the sincere professors of this pernicious system," and his high respect for some individuals among them; you add, that "to an early education in that rigid sect he had been indebted for some of his *best* principles, and his most valuable and permanent religious impressions." Only, my dear Sir, join the two ideas. Only reflect that, to an early education in the *extravagance of error*, in a *mischievous compound of impiety* and idolatry, your revered friend was indebted for some of his *BEST* principles, and his *MOST VALUABLE* and permanent *religious impressions*. The terms are precise and direct. They entirely preclude our supposing that this honourable obligation is due, not to the primary idea of calvinism, nor to it's proper and necessary associations; but only to those *accidental* associations which were formed in this particular case. To the author of Elements of the philosophy of the Mind, I speak with deference: but I must confess, that there appears to me such a want of compatibility in the terms of this proposition as totally to destroy assent. I must either believe that some of Dr. Priestley's *best* principles were *very bad* ones, or that calvinism is not justly characterized as "the extravagance of error, a mischievous compound of impiety and idolatry."'

It will not be an easy task for Mr. B. to extricate himself from this dilemma. By calumniating calvinism in the violent manner above quoted, and then attributing Dr. Priestley's *best* principles and devotional habits to his education in that system, Mr. B. has fairly committed himself. If his account of Dr. Priestley's obligations to this system be true, it's moral and devotional tendency must be good; for it would embarrass philosophical acuteness to prove, that habits of true devotion are formed by education in a system of 'impiety and idolatry,' or that a man's

*best*

*best* and most *valuable* principles result from the 'extravagance of error!'

In his fifth letter, we notice the following well-written paragraph.

'In an abstract which you give of leading articles in the gospel of Jesus, you enumerate 'the equal and impartial love of God to his whole human offspring, unrestrained by any local or ceremonial distinction, the infinite placability of the divine character, and the free and unpurchased mercy of God to the truly penitent.' It is superfluous to observe, that these particulars are introduced expressly as the 'reverse' of calvinism. Most evidently it is designed, that your readers should conceive of that much calumniated system as the absolute denial of these propositions. Permit me, however, to assure you, that this is a representation of the case utterly erroneous and injurious. Calvinism, Sir, *restrains not* the love of God by any local or ceremonial distinction; or by any distinction conceivable, except that which is made by PURITY and WISDOM, RECTITUDE and TRUTH. If your view of the equality of divine love sets at defiance this distinction, it is an outrage and an insult on INFINITE PERFECTION and EXCELLENCE. Calvinism inviolably maintains, that the divine character is infinitely placable, and that the mercy of God is free and unpurchased: and it maintains these great principles in a manner consistent and rational. It is true, calvinism does not confound the eternal difference of right and wrong: it does not consider mercy as justice, and grace as debt: it does not immolate all the moral and legislative glories of Deity to the ignorant prescriptions, the criminal partialities of selfish and worthless rebels who care for nothing but their own interest. SUCH in the view of a consistent practical calvinist, is the infinite placability, the free and unpurchased mercy of God, that, unable to form conceptions, or devise language equal to the boundless theme, with grateful astonishment he exclaims, 'God is LOVE! Herein is love; not that we have loved God, but that he loved us, and' as the first and noblest expression of his free and unpurchased love, 'sent his Son to be the propitiation for our sins!'

In the subsequent part of this letter, Mr. S. makes some observations on Mr. B.'s account of the mission and character of the apostle Paul, from which we extract the following passage, as deserving particular attention.

'Allow me, Sir, to solicit your attentive consideration to the important fact of Paul's apostolical qualifications, which you have so well and justly described. You state, that during his retirement in Arabia, 'his understanding was enlightened in the doctrine, and his heart disciplined to the spirit of the gospel:' and that afterwards he was 'fully instructed in the doctrine of the gospel by immediate revelation from Jesus himself.' Connect with this important position the correct and comprehensive mind, and the inflexible integrity, which on the best grounds you ascribe to the great apostle. As the result of such attentive and unbiassed consideration, I indulge the hope that you will see a PRINCIPLE arising, a principle of the first consequence in the study of the scriptures, and a principle for ever at variance with that theological system which finds it  
convenient



convenient or necessary to hold, that 'the apostle Paul often reasons inconclusively,' and that it is commendable not to 'take the word even of an apostle,' unless it be corroborated by other proof. Grant us only your concessions. We desire no more for the full establishment of our faith in the divine certainty of all the reasonings, and all the assertions, of this illustrious apostle, in whatever he spoke or wrote as a teacher of christianity.'

The *principle* to which Mr. S. here points, the *infallibility* of the apostles as religious instructors, is the *hinge* on which the whole controversy with modern socinians turns. The *fallibility* of the apostles, as teachers of christianity, is the key-stone in Dr. Priestley's arch; but it is knocked out by the position in Mr. B.'s concession. For, if Paul was fully instructed by *immediate revelation* in the doctrine of the gospel, then his epistles, with the other books of the New Testament, are a complete standard of christian doctrine and sentiment; and the positions contained in them are not to be explained away, in accommodation to what Mr. B. calls "a sublime philosophy." The scriptures were intended for the *bulk* of mankind; and in their plain and untortured meaning, are the infallible criterion of christian truth: but they could not have been designed for the use of men in *general*, nor, indeed, be a revelation from God, if they are not to be understood without the aid of such a system of metaphysics, as would lead men to reject their *obvious* meaning. If we are to follow Dr. Priestley and Mr. Belsham, rather than Paul and Jesus Christ, in judging of the *nature* and the *end* of man, let us at once exchange the New Testament for the "Elements of the Philosophy of Mind," and the "Disquisitions on matter and Spirit." But if the authoritative word of Divine truth and wisdom, not the speculations of men, be the guide of our faith, then let us regard the exhortation of the apostle, which is as applicable to the systems of *modern*, as it was to those of *ancient materialists*;\* "Beware, lest any man spoil you through philosophy and *vain deceit*, after the tradition of men, after the rudiments of the world, and not after Christ."

After contrasting the ardour and success of the apostle Paul, and of modern Trinitarians, in diffusing a knowledge of christianity among the heathen, with the torpor and inactivity of Unitarians, Mr. S. proceeds, in his sixth letter, to shew, that the persons whom Mr. B. had represented as the enemies of the apostle, were "the Jewish Christians called Ebionites, the very men whom Dr. Priestley considered as primitive Unitarians." For the evidence of their identity, we must refer to the work; as well as

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\* The ancient atheistical philosophers of Greece were all materialists, though there were afterwards materialists who were not atheists. See Cudworth's Intellectual system, Book I. chap. III. section 30 to 37.

for some judicious replies to Mr. B.'s imputation of strong prejudices to some of the apostles. This letter contains also just and striking remarks on Mr. B.'s doctrine of the *invisible presence of Jesus, as a man*, upon earth, during the apostolic age.

Mr. B. had asserted Dr. Priestley's claim to complete victory in his controversy with the Bishop of St. Asaph, concerning the Unitarianism of the Primitive Christians. In his seventh letter Mr. S. disputes the validity of this claim, by a distinct examination of the two passages in Origen and Tertullian, on which it was founded. His argument is ingenious, and worthy of attention, but not easily susceptible of abridgement.

In his eighth letter, Mr. S. detects some egregious mistakes of Dr. Priestley, in his quotations from Chrysostom. The importance of the following passage justifies its insertion.

'The Doctor has selected Chrysostom as the father whose evidence is most ample in support of the opinion, that (the apostle) John first taught the divinity of Christ. 'Chrysostom,' says Dr. Priestley, 'represents all the preceding writers of the New Testament as children, who heard, but did not understand things, 'and who were busy about cheese-cakes and childish sports; but John,' he says, 'taught what the angels themselves did not know before he declared it.' At the bottom of the page, Dr. Priestley faithfully transcribes the Greek of this passage; and no one can say, that his translation is materially unfair, so far as it goes. The sentence is exactly thus: 'All the rest, like little children, hear indeed, yet do not understand what they hear, but are captivated with cakes and childish sports.' The omission of the clause 'all the rest,' (*οἱ γε ἅλλοι πάντες*) does not appear of much consequence. The insertion of it would only have led the reader to enquire for the antecedent; and Dr. Priestley has provided a ready answer: 'all the preceding writers of the New Testament.' Do me the favour, my dear Sir, to take down the volume of Chrysostom, and turn to the passage. Will you find the antecedent to this relative clause to be any 'writers of the New Testament,' or any persons at all connected with the New Testament: No, Sir. You will find it to be, *the effeminate and dissipated spectators of athletic games, and the auditors of musicians and oratorical sophists.*'

We have examined the preceding passage in Chrysostom, with two others which Mr. S. notices as instances of Dr. Priestley's inaccuracy, in representing the sentiments of this father; and we find that Mr. Smith's account of the sense and connection of each of the passages is perfectly correct. He candidly acquits Dr. Priestley of 'intentional misrepresentation;' but the inference he draws from the facts is just and important, "that *implicit reliance cannot be safely placed on Dr. Priestley's representations*, even in cases of the plainest fact."

These specimens will enable the reader to form an opinion of the important nature and object of Mr. S.'s performance. As to the manner in which it is written, though it is in the epistolary form, it might have been better to avoid the frequent recurrence of



of the first person. The insertion, also, of numerous quotations from the Greek and Latin Classics, in a work of this nature, however appropriate they may be, is a departure from the usual practice of the present day, which certainly was not necessary to establish the author's literary reputation. These small imperfections, which it is our duty to remark, do not, however, abate the earnestness with which we recommend so valuable a work to the serious perusal of every sincere enquirer after truth.

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Art. VIII. *The Economy of Nature explained and illustrated, on the Principles of Modern Philosophy.* By G. Gregory, D. D. Author of *Essays, Historical and Moral, &c.* In Three Volumes; with Plates. Third Edition, with considerable Additions. Octavo. Price 1l. 11s. 6d. in boards. Johnson. 1804.

IT is a speculation both of curiosity and of utility, to trace the varied aspect of literary pursuits during the last three centuries. At the splendid period when Europe emerged from the long night of scholastic jargon, it was the laudable and elegant occupation of studious men, to restore ancient learning, and to exhibit the long neglected models of noblest sentiment and purest diction. By the labours of philology and criticism, the only permanent foundations of taste and erudition were established; yet the light of true philosophy, whether regarding matter or mind, had scarcely even dawned. But its dawn, and that under the most auspicious circumstances, was just at hand. Copernicus and Kepler, and our immortal BACON, were the forerunners of day: and NEWTON arose. A new direction, and a mighty impulse, were now given to the liberal and enquiring mind. The formalities of the schools, and the captivating visions of Descartes, lost for ever their dominion. Truth was the object; but we were taught to dig for it by patient labour in the field of actual observation, rigid experiment, and mathematical induction. This only legitimate mode of advancing natural science, continued to be applied, with an effect resembling geometrical progression. The labours of Linneus, Hales, Black, Priestley, Herschell, Lavoisier, and Scheele, have astonished the world by the brilliancy and value of their successes. Universal attention, and the most lively interest, have been excited; so that the work of education is no longer considered as liberal and complete, without the knowledge of facts and solutions, on which our fore-fathers would have looked with astonishment.

To derive this knowledge, however, from the fountains of original authors, and of experimental and mathematical investigation, is not practicable by a numerous class of ingenious and inquisitive minds. There are comparatively few, even of well-

informed persons in the general walks of life, who possess either a sufficient command of time, or the competent pre-requisites of geometrical and analytical knowledge, for so sound and so accurate a plan of study. Yet it would be a criminal monopoly, to interdict from the streams those whom necessity debars from ascending to the source. It is true, that "there is no royal road to geometry;" and those delude themselves more than they can do others, who, with such slender furniture, assume the rank of philosophers. There is a pernicious extreme on either hand. Supercilious pride and mystery, in those who are, or who ought to be, truly learned, are indications of a little mind, equally disgusting as the arrogance of the sciolist: and they are far more detrimental to the real interests of science.

We are, therefore, of opinion, that those authors have merited the gratitude of the public, who have presented it with the elements of physics and natural history, in the form of popular compendiums. By facilitating a more extensive circulation, they have greatly assisted a solid improvement, of philosophical knowledge. There are probably few, even of those who have raised themselves to a splendid distinction on the eminence of scientific fame, who have not had considerable obligations to works of this kind.

Such is the department of literary labour which Dr. Gregory has undertaken. He explains the origin and design of his performance in the following words:

'The want of a popular treatise on philosophy, one which might serve as a proper introduction to natural history; to explain to general readers the great principles and operations of nature; to give, in an united view, the discoveries of the moderns on these important subjects, first suggested to me the present undertaking. I have endeavoured to lay open the whole book of nature to my readers. I commence with the first principles of philosophy, the laws of matter and motion, with an enumeration of the most simple or elementary substances. I proceed from these to explain the nature and phenomena of that most active and subtile of elements, heat or fire, which is so intimately connected with all other substances. The theory of light and colours, so immediately dependent on the preceding subject, succeeds; and this is followed by a short treatise of electricity. The different species of airs, and the atmospherical phenomena, are next treated of; these are succeeded by a description of the earth and mineral kingdom, and the most remarkable phenomena connected with them, such as volcanoes, earthquakes, &c. The nature and composition of water, with a short account of mineral waters, and of the general properties of that fluid, occupy the next department of the work. From these subjects, I have proceeded to what is called the vegetable kingdom, including what is known on the nature and theory of vegetation. The animal economy succeeds; and that as little as possible might be wanting to complete the course of elementary knowledge, I have concluded by a sketch of the human mind.'

A more



A more minute detail of the analysis of this work we consider as unnecessary. The arrangement is easy and advantageous; and it would be difficult to propose any systematic scheme of the sciences, that would be *totally* free from objection. The author has collected a great number of facts and observations, and has stated them, in general, with order and perspicuity. We wish he had exercised more judgement and discrimination in his collections. He might easily have prevented his performance from being defaced by many doubtful assertions, inconsistencies, and absolute errors. This inattention is the more blamable, as the lapse of seven years since the publication of the first edition, must have afforded sufficient opportunity for corrections. The "considerable additions," announced in the title-page of the present edition, could not be more requisite, than the emendation of past mistakes.

In the enumeration of bodies which have not been decomposed, and which are presumptively called simple elementary substances, we were surprised to find errors which any student in chemistry could have corrected. As the only new *earths*, the *stronthian*, *jargonic*, and *adamantine*, are mentioned. Yet the latter, though it was admitted to generic rank when the first edition of Dr. G's *Economy* was published, has been long since exploded by Mr. Greville's satisfactory experiments; and the substance in which it was supposed to exist has been found to consist of almost pure *alumine*. Of *glucine* and *yttria* no notice is taken. The list of *metals* is also imperfect.

The chapters on the laws of matter and motion, present a concise and easy view of the foundations of mechanical philosophy: but this has been done by so many and so able former writers, that it could not be a task of any difficulty. In the part which treats on artificial mechanics, we were disappointed; to find that Dr. G. has not availed himself of the important facts established by Mr. Vince, on the doctrine of retardations to the action of machinery.

The second book is occupied with the history, properties, and effects of *Caloric*. This is a most interesting part of the work, and it is executed with care and ability. We are sorry, however, to be compelled again to complain of a very culpable disregard of recent discoveries, which have an indubitable claim to particular notice in a compilation of this nature. The just application of them would, also, have shewn the propriety of material emendations in many single passages throughout this part of the work. The ingenious experiments and conclusions of Mr. Leslie and Dr. Thompson, were highly deserving of honourable notice; and an entire silence concerning them is a reprehensible defect. Still less can we excuse the absence of all information on the radiation and refrangibility of heat; on the non-conducting power

of fluids, both aeriform and non-elastic; and on the peculiar manner in which caloric is conveyed by fluid substances: as these subjects of prime importance, have been so satisfactorily explored by Professor Pictet, Dr. Herschel, and Count Rumford. To a want of acquaintance with the truths established by the last of these philosophers, we must ascribe the absurd solution which Dr. G. has given of a pretended paradox, in Vol. I. page 137. The true solution is this: when water contained in a vessel is brought to the boiling point, a stratum of steam, which acts very imperfectly in the transmission of heat, is interposed between the body of the liquid and the bottom of the vessel. When the ebullition ceases, this steam has escaped; and the water, still heated to above 200, comes in contact with the whole bottom and sides of the vessel. Hence the hand, which was before sufficiently protected by the stratum of steam, now finds the heat intolerable.

The science of optics is treated with equal simplicity and perspicuity; and, in this department, we have less reason to complain of material omissions. Yet, among the optical phenomena which are described and solved, we think that Dr. G. ought by no means to have neglected those most remarkable and picturesque illusions from horizontal refraction, which are called by the inhabitants of the streights of Messina, *Fata Morgana*, and are known to have occurred on the coasts of Britain, as well as in the neighbourhood of many other maritime regions.

Of the fourth book, which treats the subjects of electricity and galvanism, we are happy to speak with unqualified commendation. The purely mathematical illustrations of Æpinus do not comport with the design of a popular work, and are therefore judiciously omitted.

The next book is employed in the history of elastic fluids, both pure and mixed; including the doctrines of pneumatics, the theory of sound, and an interesting view of meteorological facts. This division is, therefore, partly chemical, and partly belonging to the course of mechanical philosophy. That which comes under the latter description, is well deserving of approbation; but of the former we cannot speak in terms of equal praise. We see no reason why Dr. G. should so very often, not only in this, but in the remaining parts of his work, seem to avoid the established language of modern chemistry, which may now be considered as sanctioned by the whole philosophical world. We are surprised that he should prefer the clumsy, and often inappropriate, language, of the old nomenclature. But it involves a far more serious charge against the observation or diligence of the author, that he has passed, in total silence, some of the most curious and interesting *gases* obtained by the processes of the new chemistry. We have no account of the ga-  
seous



seous oxyd of nitrogen, the wonderful properties of which have excited so high a degree of astonishment and delight; nor of the oxyd of carbon, discovered, we believe, by Mr. Cruickshank; nor of the olefiant gas of the Dutch society. Though Dr. G. has entered pretty fully into the natural history of atmospheric fiery meteors, he gives not the smallest intimation of the extraordinary but incontrovertible fact, that many of those bodies, which have been seen to fall on the earth, were really dense and ponderous substances, consisting principally of metallic iron, sulphur, and siliceous earth. This omission is the more remarkable, as the excellent researches of Mr. Howard, and other philosophers, have been so widely circulated in the scientific and literary journals of Europe, and as one of the instances adduced by Dr. G. is clearly of this kind.

A sense of duty, and a love of impartial truth, have influenced us to point out these errors and omissions in a work, the plan, and general execution of which, we highly approve, and think well adapted to interest and instruct. Very numerous and important facts are here brought together; they are detached from every thing which an ordinary reader might deem abstruse and difficult; they are narrated with ease and perspicuity; and their connection and solutions are, *in general*, and so far as the popular plan of the work would admit, given with correctness and truth. If the style is not free from negligence, it is always plain, and usually precise. In a work of such multifarious matter and wide extent, errors and omissions of a minuter kind would be venial. But we fear that this apology cannot, in equity, be admitted in behalf of the present edition, from which a moderate share of attention and trouble might have excluded the inaccuracies and defects that now appear on the very face of the work.

In our next Number we shall offer some strictures on the remaining volumes.

(*To be continued.*)

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Art. IX. Mudge's *Trigonometrical Survey*, concluded from Page 132.

TO persons who are acquainted with the refined parts of geography, it must be obvious, that although an assumed degree of compression of the poles of the earth, that might not greatly differ from the real state, would not, in the extent of a single degree on the surface, lead to any essential error; yet, if the survey be carried on by a series of triangles to a much greater distance, it becomes necessary to make use of every mode of correction that can be derived from real observations. If the latitude, and direction of the meridian, as derived from calculation, should agree with the observed latitude and direc-

tion of the meridian, it would afford a strong presumption, that the *assumed figure of the earth* was nearly true. Even should there be a difference in each of these respects, it would point out, in some measure, the amount of the correction to be applied to the first assumption; and thus by repeating these observations and corrections, we may finally arrive at the *actual figure of the earth, to the extent of this survey*. We are, however, far from thinking that any general figure will apply to the whole earth; and the present work strongly confirms that opinion.

The second volume commences with an account of operations in the year 1797, of which the principal object was, "the determination of the directions of meridians at proper stations in order to afford the necessary *data* for computing the latitudes and longitudes of places intersected in the surveys of 1795 and 1796."

On the number and relative positions of the stations chosen for the purpose, we have the following remarks. p. 4.

'The distance from Dover to the Land's-end, being upwards of 300 miles, it becomes necessary on this principle, that four directions of the meridian should be observed: which, with that of Greenwich, amounts to five, dividing this space into six nearly equal parts.' 'In the selection of these stations, it was our wish to have found such as should lie nearly in the same parallel, each intermediate one being visible from those east and west of it; by which means, the difference of latitude between their respective parallels would be accurately determined.'

In the first section of the former part of this volume, are descriptions of several new stations, and reasons assigned for preferring them; with observations made at twenty-two stations, including the direction of the meridian at two of them.

We next find a similar account of the operations in 1798, and the observations at fifteen new stations. In this year, also, a *new base* was measured on King's Sedge-moor in Somersetshire; but the plan pursued in the measurement, being perfectly similar to that on Hounslow-heath, is not detailed at large. It appears, that the time required to measure this base, was considerably shortened, by having another new steel chain of Ramsden's construction, 50 feet in length.

In the year 1799, the observations extended into the counties of Oxford, Berks, Gloucester, Worcester, Warwick, Leicester, Northampton, Buckingham, Bedford, and Hertford. A greater number of stations was visited this year, Major Mudge having procured the large instrument belonging to the Royal Society, in order that observations might at the same time be made at different stations, by himself and his assistant, Mr. Woolcot.

From nearly all of these stations, the most conspicuous objects, as churches, windmills, &c. were intersected, and ample data thus obtained, for the correction of maps of these counties.

We



We hope that so much important matter will not be suffered to remain useless. The objects of the general survey are too extensive, to admit the people occupied in it, to attend to the minutiae of topography; and although Mr. Gardner, the draughtsman employed by the Board of Ordnance for that purpose, is wholly engaged in filling up the particular parts of the survey round the *coast*, many years must elapse before he can attend to the *interior*. We hope therefore to see other individuals availing themselves of this opportunity to render an essential service to their country, by correcting the maps of the inland counties.

Calculations of the sides of the principal triangles observed at the stations in these counties, are given pp. 50—72; and the next thirteen pages contain the angles observed, and calculated distances, of other intersected objects.

In the second section of this part, we are made acquainted with the method of determining the latitudes, longitudes, and directions of the meridians, at three principal stations; one in Dorsetshire, another in Devonshire, and a third in Cornwall.

If the earth be regarded as of any other figure than a perfect sphere, the *length of a degree* on the *meridian* must differ from that of a degree on a line *perpendicular* to the meridian; and a degree on lines of intermediate, or *oblique* directions, must differ in length from either of the preceding. In pursuing the calculations, it is therefore often necessary to know the length of degrees on these oblique arcs. The formula used in this survey for the purpose, we extract from page 104.

‘In finding the value of the oblique arc, or the line which joins Blackdown, and Dunnose, as used in the first method of computation, I have

had recourse to the following *correct* expression, viz. 
$$d = \frac{pm}{p+m-p.s^2}$$
 where  $d$  is the length of the degree required,  $p$  that of the great circle perpendicular to the meridian,  $m$  that of a degree on the meridian itself, and  $s$  the sine of the angle constituted by the oblique arc and the meridian.’

The distances and bearings of the principal stations and other objects, and their latitude and longitude, as derived from the observations of the years 1795, 1796, 1797, 1798, and 1799, are stated, pp. 105—126. In the next article, we have a *comparative* view of the latitudes and longitudes of several places, as determined by the present survey, and as formerly found by the observations of other persons. The first comparison relates to a spot on *Drake's Island*, in Plymouth Sound. The latitude of this place, as determined by Mr. Bayley in 1772, by a mean of six observations, was 50°. 21'. 28",5 north; the longitude 4°. 18' 52" west; and, as determined by this survey, 50°. 21'. 21",1; and

and  $4^{\circ} 8' 17''.9$ , making a difference of latitude  $= 7''.4$ . and of longitude  $= 10'. 34''.1$ .

The next comparison is of *St. Andrew's*, or the old church at *Plymouth*;

	Latitude.	Longitude.	Long. in time.
By this survey	$50^{\circ} 22' 13''.6$	$4^{\circ} 7' 31''.6$	$16'. 30''.1$
By time-keepers	- - - - -	- - - - -	$16. 28, 5$
difference $1\frac{1}{2}$ seconds.			

The following remark of the author is very just :

'As the occasion calls for a remark before I dismiss this article, I must observe that the highest advantages would accrue to geography, were the ideas of the Astronomer Royal carried into execution, (and which I shall endeavour to do at some future period), respecting the discovery of the difference of longitude between Greenwich and some very remote point on the western side of the island (*St. David's Head*, for instance), by means of time-keepers carried backwards and forwards in the mail-coaches\*. If this excellent scheme were executed, and the watches employed, equal to the best now made, it is probable that the true difference of longitude would shortly be determined.' p. 129.

	Latitude.	Longitude.
The next object of comparison is the <i>Lizard Light-house</i> ; by this survey	$49^{\circ} 57' 44''$	$20'. 44''.3$
The same as determined various other methods	$49. 57. 30.$	$20. 52, 1$
Difference	$. . 14.$	$. 7, 8$

The latitude  $49^{\circ} 57' 40''.6$  and longitude  $5^{\circ} 11' 46''$ . of the *Lizard Point*, determined from the survey, is an object of so much importance, that we shall make no apology for presenting it to our readers.

*St. Agnes' Light-House*, on the Scilly Islands, is the object of the next comparison, which we cannot but notice particularly, as a proof of the importance of this survey.

Calculated latitude	$49^{\circ} 53' 36''.8$	Long. $6^{\circ} 19' 23, 4$
According to the Requisite Tables published by order of the Board of Longitude	$49. 56. 0,$	$6. 46. 0,$
Difference	$2. 23, 2$	$26. 36, 6$

We add the author's remark on this comparison :

\* There is another method of accurately determining the difference of longitude; and from our own observations we know it to be practicable: viz. by *sliding-stars*, which are instantaneous, visible from great distances, and sufficiently frequent to answer that purpose, being observable almost any night, in the absence of the moon.



'An error of  $2' 23''$  in latitude, may not perhaps be considered extraordinary; but how, in a maritime country like our own, where chronometers are in such constant use, so great an error as  $26' 37''$  in the longitude should have remained undetected, except by *one* person, is surprising.'

The longitude, observed by Mr. Huddart, agrees, within  $4\frac{1}{2}$  seconds, with that determined by this survey.

We shall close this section by a comparison of two observatories.

Blenheim	}	Obs. Lat. $51^{\circ} 50' 24''$ , 9.	Long. $1^{\circ} 21' 6''$ , 0. or $5m. 24s. 4.$
Observatory.		Calc. Do. $51. 50. 28$ , 1.	Do. $1. 21. 15$ , 9. 5. 25, 1.
Oxford	}	Obs. Lat. $51. 45. 39$ , 5.	Long. $1. 15. 22$ , 5. 5 1, 5.
Observatory.		Calc. Do. $51. 45. 38$ , 0.	Do. $1. 15. 29$ , 2. 5 1, 9.

—p. 138.

Section III. describes the operations carried on in the counties of Kent, Essex, Suffolk, and Hertford, in 1798, and 1799; and as these were similar, in all respects, to those already noticed, except in having a greater number of objects observed, we proceed to

Section IV. which gives an extremely interesting account of the elevation, depression, and altitudes of the principal stations, with some curious experiments on *terrestrial refraction*. This occupies seventeen pages, and affords some useful instruction to the philosopher. We hence, however, learn, that a number of observations on that subject are still necessary, to put us in possession of any general rule for practice. We would strongly recommend, that *daily* observations should be made from our observatories, of some objects of *known elevation and distance*, with proper notices of barometer, thermometer, wind, hygrometer, &c. Perhaps the laws of terrestrial refraction might thus be ascertained: something valuable would certainly result from the practice.

The latter part of this volume, which is entitled an Account of the Measurement of an *Arc of the Meridian*, will, to the philosophical reader, be the most interesting of the whole; as it contains a detail of the operations to determine that very important and long contested object, *the Figure of the Earth*. After all the care and skill, however, that has been manifested in the execution of the present survey, we cannot help regretting that this great question is not likely at present to be solved. From the anomalous results in the length of a degree of the different parts of the measured meridian, it seems very probable, that the figure of the earth's surface, as determined by the direction of the plumb-line, is of *no regular curve*; but approaches, in it's general shape, very nearly to an *Ellipsoid*. The proportionate difference of the real shape, from an ellipsoid, is, probably, no greater than that of such an ellipsoid from a sphere. We think the ratio of the axes of the ellipsoid more likely to be determined by good observations

of pendulum clocks, than by any survey that depends on the direction of gravity.

After assigning his reasons for fixing on *Dunnose*, in the Isle of Wight, and *Clifton*, near the mouth of the Tees, for the extremities of the arc; Major Mudge gives us a full description of the manner of dividing, adjusting, and using, the new Zenith Sector, begun by that excellent artist, Mr. Ramsden, and finished by his successor, Mr. Berge. We are told that, in this sector, which is nearly eight feet long,

‘ Mr. Ramsden has obviated the inconvenience attendant on the use of former sectors; and has also diminished, in a very considerable degree, the errors unavoidably resulting from their imperfect construction. The principles on which he has founded the several improvements, consist in the means of uniting the sectorial tube to its axis, so as to ensure the permanency of the length of the radius, when erected for observation; more accurate methods of adjusting the instrument vertically; and an easy way of placing the face of the arc in the plane of the meridian. Another circumstance of moment was some contrivance by which the plumb-line should be brought precisely over the point marking the centre of the circle of which the divided arc of the sector should be a part. The last desideratum the ingenious artist procured, by applying the same contrivance which so eminently displayed his skill, in the construction of the quadrant belonging to his Grace the Duke of Marlborough; a contrivance by which the plumb-line can be as readily adjusted over the required point by a person standing on the ground, as any adjustment or other act within his reach can be performed. A description of this, as well as of the means by which the instrument is rendered vertical, and otherwise correctly prepared for observation, will be given with the assistance of plates.’ p. 7.

A general and particular description of this zenith sector occupies 24 pages following. The next article relates to the operations of the year 1802; first, at *Dunnose*; then at *Clifton*; and last, at *Arbury Hill*, near Daventry. It affords us pleasure to find, that such a complicated instrument as “ the Zenith Sector, was found as perfect on its return, as when first sent into the field; a circumstance inferring both the strength and the perfect union of its parts.” p. 38.

The measurement of a new *Base* on *Misterton-carr*, near Clifton, in 1801, is then described. The length, when properly reduced, is 26342,7 feet. Major M. says,

‘ I think it cannot exceed or fall short of the quantity more than *two inches*:’ (p. 46) and, ‘ if the computation had been carried on from *Dunnose*, all the way up, the bases on *Hounslow Heath*, and *Salisbury-Plain*, would have given the length of that on *Misterton-carr*, about *one foot* greater than its measured extent.’ p. 54.

The calculations of the meridional distances between *Dunnose* and *Clifton* next follow. The principal triangles that lead from one extreme of the arc to the other, are here brought together.  
Some



Some of these triangles are calculated from the bases at each end: and the general accuracy of the whole is proved, by the determination of the length of a line of more than 22 miles, near the middle, from the series of each end; from which there arises a difference of no more than 6 feet. The whole length is then determined by two series; one relative to the meridian of Clifton; and the other to that of Dunnose. By the former, the length is 1036333,9 feet: by the other, 1036333,4 feet: making a difference, in the whole, of 6 inches. After making the proper correction for the distances at which the sector was placed from the stations, the respective distances of the latter are the following: between

‘Clifton and Dunnose, 1036337 feet; Dunnose and Arbury Hill, 586320; Dunnose and Greenwich, 313696; Clifton and Arbury Hill, 450017; Clifton and Greenwich, 722641; Arbury Hill and Greenwich, 272624 feet.’

The *terrestrial* arc being thus determined, it remained to measure the corresponding *celestial* arc; which was ascertained by taking the zenith distances of a number of stars, at Greenwich, Dunnose, Clifton, and Arbury, each of these observations being corrected for aberration, nutation, semi-annual solar equation, precession, and refraction. This account occupies 40 pages.—At page 107, we have the different sections of the celestial arc, as following: between

‘Dunnose and Clifton, 2°. 50'. 23", 38; Dunnose and Arbury Hill, 1°. 36'. 19", 98; Arbury Hill and Clifton, 1°. 14'. 3", 40; Dunnose and Greenwich, 0°. 51'. 31", 39; Greenwich and Clifton, 1°. 58'. 54", 59; Arbury Hill and Greenwich, 0°. 44'. 48", 19; Dunnose and Blenheim, 1°. 13'. 19", 69; Blenheim and Clifton, 1°. 37'. 3", 69.

From the conclusion we find,

‘That the length of a degree on the meridian in latitude 52°. 2'. 20" is 60820 fathoms.——‘the length of a degree at the middle point (51°. 35'. 18") between Dunnose and Arbury Hill, is 60864 fathoms; which is greater than the above; but this degree, admitting the earth to be an ellipsoid with the ratio of it's axes as 229 to 230, should be about 10 fathoms less.’

This difference, we think, with our author, must be ascribed to the deflection of the plumb-line, by the different densities of materials that compose the surface of the earth in the vicinity of this survey. An appendix contains the bearings, latitude, and longitude, of the principal stations, and other objects in the county of Essex, and western parts of Kent.

The numerous references, in all parts of this work, are made only to the pages of the Philosophical Transactions. If this mode of reference had been altered, or if a list of parallel pages in the  
two

two works had been supplied, some trouble would have been spared to the reader; but with this, and a few other trifling exceptions, we cannot withhold our strong recommendation of these volumes to the public. They constitute a monument of the improved state of practical science in this nation; they afford the most ample data for correcting the particular geography of our island; and are useful for various important philosophical purposes. The plates and maps, 37 in the whole, are well executed; and the work, it's embellishments considered, is singularly cheap.

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Art. X. *A Voyage of Discovery to the North Pacific Ocean, &c.* performed in his Majesty's Sloop Providence, and her Tender, in the Years 1795, 1796, 1797, and 1798. By William Robert Broughton. 4to. pp. 413, price 1l. 5s. Cadell and Davies, 1804.

THE publication of this voyage has been long delayed, and earnestly expected. It has nearly completed, and it will probably close, a series of discoveries, which form an era, unparalleled, not only in the British history, but in the history of nations, except by that of the 15th century. The remote and vast confluence of waters called the Pacific Ocean, scarcely forms a harbour, or contains a groupe of islands, that has not been visited, during the reign of George the Third, by navigators who have sailed under his auspices. Other nations, roused to emulation and exertion, have contributed in some measure to the advancement of geographical knowledge, in the same regions; and Capt. Broughton's discoveries were partly anticipated, but not precluded, by those of the unfortunate La Pérouse. This circumstance, and others connected with it, have thrown a veil of mystery over Capt. B.'s situation, which the narrative before us suffices to remove.

It is well known, from the publication of Vancouver's admirable voyage, that Capt. (then Lieutenant) Broughton accompanied and assisted him, in a very accurate survey of the north-west coast of America. Capt. V. having been charged to take possession of Nootka sound, which was then occupied by the Spaniards, and meeting with an unforeseen impediment to that measure, sent Mr. Broughton from Monterey, in January 1793, across the continent of America, to England, to obtain farther instructions on the subject. The latter was appointed, in October following, to command the sloop Providence, of 400 tons and 16 guns; in which Capt. Bligh had recently accomplished the beneficial design of transplanting the bread fruit, and other productions of the South Sea Islands, to those of the West Indies. Capt. Broughton's orders were, first, to visit Nootka Sound, to ascertain it's evacuation by the Spaniards; and then, to survey the south-western coast of America, in case Capt. Vancouver should find it impracticable



impracticable to execute that part of his instructions previous to his return to England. As, however, the possibility seems to have been admitted, that Captain V. might be able to complete that survey, we apprehend that Capt. B. should have been directed to employ his vessel and crew to some other useful purpose, if he found that the object proposed had already been attained.

A variety of hindrances delayed his departure from Plymouth, till 15th February 1795; when he sailed in the *Providence*, with a complement of 115 persons. Having touched at New South Wales, Otaheite, and the Sandwich Islands, he arrived, 15th March 1796, at Nootka; which had been punctually delivered up twelve months before, to Captain Pierce of the *Marines*. Capt. B. proceeded to Monterey, the nearest Spanish settlement, whence Capt. Vancouver had sailed in December 1794. He was also reported to have left Val Paraiso, in 33 deg. 21 min. south latitude, in order to explore the remaining part of the western coast of South America. This report has since been proved to be untrue; as the state of Capt. V.'s ship, when at Val Paraiso, was found unfit for the attempt, on which account he sailed thence directly, and avowedly, for England. (Vancouver's *Voyage*, vol. iii. p. 455.) In order, however, to have ascertained this fact, Capt. B. must have run down 72 degrees of latitude; and both himself, and his officers, whom he consulted on this difficulty, preferred taking the report for granted, and sailing to the north-east coast of Tartary, which was supposed to be the only important part of the shores of the Pacific Ocean that still remained to be explored.

It is very remarkable, that in *both* views, our navigators were mistaken. Not only had Vancouver left the South-American coast unexamined, but La Pérouse had, eight years before, surveyed the coast of Tartary. That this event was not known before Capt. B. left England, we cannot but regard as a fault, if not of La Pérouse, at least of the French government, probably arising (as the false report given at Monterey perhaps might,) from national jealousy, which has too often interfered with the progress of science. It appears, from Philip's *Voyage*, chap. 7, and Hunter's, chap. 11, compared with that of La Pérouse, chap. 13 to 20, that the latter navigator, when at Botany Bay, made a false report of his past course, suppressing his Asiatic discoveries. This practice is sanctioned by custom; but it is unjustifiable on moral principle, and in frequent instances has been attended with calamitous effects. It seems, however, less strange, and less censurable, in that meritorious but unfortunate officer, than that the existing government of France should, for six years after the receipt of his dispatches, have secreted the important additions he had made to the geography of Asia.

The ardour of youthful navigators for the enlargement of science,

ence, and for the enrolment of their own names in the honourable catalogue of British discoverers, must be allowed to extenuate, if not to justify, Capt. B.'s departure from the letter of his instructions. If, indeed, his information had not proved defective and erroneous, if Vancouver had completed the American survey, and La Pérouse had not already executed that of Tartary, Capt. B.'s decision and conduct would probably have met with unlimited approbation. Yet it is evident, that the difference would, in that case, have related merely to the event; not to the principle that actuated, or to the judgement that directed, his arduous enterprise.

The Providence sailed from Monterey, 20th June 1796; touched at the Sandwich Islands (where two marines were wantonly murdered by the natives); and fell in with the eastern coast of Japan, in 39°. 55' north latitude, 142°. 50' east longitude. Proceeding northward along the coast, Capt. B. ascertained the south-eastern point of the country which has usually been called Jesso, but is denominated *Insu* by the inhabitants, according to the information he received. After anchoring, 15th September, in a harbour named Endermo, 42°. 19' N. 141°. 7' E. he coasted this land to the north-east, as far as 146°. 23' east long. without observing any interruption of its shores. The natives, who appeared to be in absolute subjection to the Japanese, behaved in a friendly manner. Having left Endermo 1st October, Capt. B. passed, on the 8th, between what he supposed to be the eastern extremity of Insu, and an island, which seems to be that called Oorook by the Russians, and Staten Island by the Dutch. Proceeding along the north-western side of that island, and others adjacent, nearly in La Pérouse's track, but closer in shore; his progress eastward, like that of the French navigator, terminated at the island of Marekan, where Capt. B. found some inhabitants resembling those of Insu, and the remains of a deserted Russian settlement. On his return, he was disappointed of an opportunity to explore the opposite side of these islands, the strait between Insu and Japan, and the eastern coast of the latter, by western gales. If, indeed, the wind had been more favourable, his personal exertions must have been impeded, by a fall, in stormy weather, 18th October, which fractured his arm. The south-east points of Japan, and of Kiusiu (or Ximo), were, notwithstanding, observed; but the latter, on the chart prefixed to this work, is placed too far southward. Passing by the groupes of Lieu-chieux, and Madjecomesa, and the eastern and southern coasts of Tai-wan (or Formosa), Capt. B. anchored at Macao, 12th December, twenty-two months after his departure from Plymouth, during which time he had lost two of his men by casualties, and only one by illness.

A schooner



A schooner, named the Prince William Henry, of 87 tons burthen, which had formerly made her passage from England to the Sandwich Islands in the short space of four months, and had repeatedly traversed the diagonal of the Pacific Ocean, in the mercantile service\*, was very seasonably purchased by Capt. B. for his assistance in exploring the coast of Tartary. Thirty-five people from the Providence, were removed into the schooner; and both vessels, having been stored with provisions for fifteen months, sailed 14th of September, 1797, but met with considerable difficulty and delay in clearing the islands off Macao. Again passing southward of Tai-wan, Capt. B. coasted the Madjecomesa islands on the northern side, in order to explore them completely. They were found to be inclosed by dangerous reefs of coral; and on one of these, adjacent to a principal island of that groupe, named *Tay-pin*, the ship was unhappily wrecked. She suddenly struck, in blowing weather, 17th May, at half-past seven in the evening; and suffered so frequent and violent shocks, that at midnight she was left "a perfect wreck, to the mercy of the sea." It pleased God, that, by means of the schooner, and the ship's boats, the gallant crew were entirely preserved, though not without imminent risk, even after they had taken refuge in the small vessel; as she parted her only cable, at four o'clock the next morning. The five following days were spent in endeavouring to recover articles from the wreck; and in procuring, from the inhabitants of *Tay-pin*, the provisions necessary for returning to Macao. The former object failed; the whole stores, (excepting some arms, some cordage, and the kedge anchor,) and all papers, and private property, being lost. The islanders received the distressed mariners with hospitality; but opposed their desire to walk about the country. Capt. B. had designed, if a sufficiency of provisions could have been saved from the ship, to leave seventy of his crew at *Tay-pin*, till he returned with the rest from his proposed survey: but such a measure would probably have been prevented by the prudential views of the natives. They cheerfully supplied wheat, rice, and potatoes, as much as could be stowed in the schooner; with a bullock, some hogs, and abundance of poultry. For these articles they demanded no return; but accepted, with much pleasure, the ship's long-boat, completely rigged, and some less valuable presents, with which Capt. B. requited their kindness, at his departure. These people were perfectly civilised, although they resembled, in their customs, the Malays as much as the Chinese. To the latter, they are tributary; as well as the inhabitants of *Lieu-chieux*, on whom they are dependent. The

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\* See Preliminary Discourse to the Missionary Voyage to the Pacific Ocean. p. lxxx.

Madjecomesan groupe consists of seventeen islands, several of which are small and uninhabited; and extends from 24. 10'. to 24. 52'. 30". N. latitude, and from 123. 2'. to 125. 37'. E. longitude.

The schooner, which thus, by the providence of God, became instrumental to the preservation of 112 persons, returned by the same route to Macao, and arrived there safely, 4th June. Thirty of these mariners came to England, in several East-India ships, then ready to sail. Forty-three more experienced only a respite from the destruction which had threatened them; being afterwards lost at sea, in the Swift sloop of war, on board of which they had entered at Macao.

Capt. B. having obtained an adequate stock of provisions, again sailed in the schooner, 26th June; examined the Pescador Isles, near the south-west coast of Tai-wan; proceeded north of that island; and after exploring the small groupe called Matchi, near the south-western point of Lieu-chieux, anchored, 10th July, in the road of Napachan. The natives treated them kindly; but, as there appeared no necessity for the sloop to enter the harbour, they objected to that measure. They maintain a brisk trade with the Japanese, whom they principally resemble. The town of Napachan is very populous; and is the seat of the government of Lieu-chieux. Capt. B. coasted the western side of that island, which extends about 21 leagues. Crossing his former track, he examined more closely the southern and eastern coasts of Nippon; and on the 12th of August, again anchored in Endermo Bay. The Japanese, though (as before) they laboured to prevent any intercourse of the British with the natives of Insu, behaved with great civility to our mariners; and one of them even supplied Capt. B. with a map of their Archipelago, much more complete than any hitherto known. An engraving from it, with the Japanese words translated, would have much enhanced the value of this volume: but we are encouraged to hope, that it may yet be made public.

The schooner, having been completely re-fitted at Endermo, sailed, 22d August, through the strait between Japan and Insu, which has only from 5 to 6 leagues in breadth; and, on the 31st, passed close to the town of Matzmai, situated 41. 24. N. lat. in a bay of about four miles extent. This place, the name of which had by former navigators been misapplied to the adjacent country, is of considerable magnitude. The following day Capt. B. doubled the south-west point of Insu; and after having examined it's western coast as well as unfavourable weather permitted, he observed, 7th September, it's north-western extremity, in 45. 25'. N. lat. 141. 27'. E. long.

At the same time, he perceived farther northward, some land that was marked on the Japanese chart as a considerable island, but



but of very unequal extent to that which he proceeded to explore. Its southern point, adjacent to which is the only village Capt. B. perceived in the whole country, is placed by him in 46°. N. lat. 141°. 37'. E. long. The strait north of Insu, appears, therefore, to be nearly equal in breadth to that which separates this country from Japan. Capt. B. being prevented, by adverse winds, from examining the former passage, advanced along the western coast of the land he had last discovered, remarked a high mountain (which La Pérouse had called Lamanon's Peak), and, 12th August, first perceived the eastern coast of Manchu Tartary. Finding the shores on each side gradually approach, and his soundings diminished to three fathoms, he tacked, and anchored, on the 15th, in deeper water; sending the master (Mr. Chapman), in the schooner's boat, to examine the land beyond a projecting point of the western coast. Mr. C. judged that the eastern land was completely separated from it, by a shallow strait; and Capt. B. proceeded therefore with the schooner, till it had only two fathoms water: but as he then perceived low land across the supposed strait, with high ground at a distance beyond it, he formed an opposite conclusion; apprehending that the eastern and western coasts united, after having formed a very extensive gulph. He consequently returned southward, and explored the coast of Asia to the extremity of Corea.

Capt. B's. *narrative* leaves the question, whether the eastern land which he coasted, be an island, or part of the continent, at issue between himself and La Pérouse; but his *preface* seems to give up this point; as it admits that the French navigators determined the *insularity* of *Cho-ka*. This name, La Pérouse understood from inhabitants of the country, to belong to the island, which had been usually called *Sagalien*, and was supposed to be of comparatively small extent. It seems, indeed, that this vast island remained almost as imperfectly known to its Tartarian and Japanese neighbours, as it was to the European navigators preceding La Pérouse. The Tartars having no communication with it but from the River Amur, or *Sagalien*, opposite to the northern extremity of the island, were uncertain how far it extended southward; as appears from the report of the Jesuit missionaries, Du Halde's *China*, Vol. 4. p. 165. (English): and that the Japanese, who trade to its southern point, are unacquainted with its extent northward, is demonstrated by the map which Capt. B. obtained from them.

No country, perhaps, ever assumed so many and so different forms on paper, as, that of Jesso, during the last century. Its eastern coast was first, we believe, discovered in 1643, by the Dutch; who, not perceiving the strait which separates Insu from *Sagalien*, concluded that the whole formed an immense island, reaching from the vicinity of Japan to 50° North latitude.

Spangberg, a Russian discoverer, made a voyage in 1739, from Kamtschatka to Japan; and supposed the southern part of Jesso to be divided into several moderate islands, the westernmost of which he called Matzmai. D'Anville, and other speculative geographers, disposed of the northern part, by attaching it (contrary to the representation of the Chinese missionaries) to the Asiatic continent. At length, La Pérouse, commissioned, and provided with every advantage, for that purpose, by the ancient government of France, decides the extent of Sagalien, by recognising the Dutch discoveries, passing between that island and Insu, tracing the western coast of the former, and happily obtaining information from its pacific and intelligent inhabitants, which fully confirmed the original account of the Jesuits.

Capt. B. though last, not least, voluntarily undertakes the investigation of this obscure subject, and although unprovided with instructions, unassisted by any communication with the natives, and even uninformed of what had been done by La Pérouse, he supplies what the latter had omitted, and rectifies what he had mistaken. He explores the south-eastern, southern, and western coasts of Insu; confirms the French navigator's conjectures respecting their continuity and extent; advances, with his schooner, farther than even the *boats* of La Pérouse's vessels had reached; and corrects the longitude which the latter had assigned to Sagalien, by removing its southern point  $1\frac{1}{4}$  deg. more westward. We place so much reliance on the accuracy with which the associates of Vancouver were accustomed to survey, that we do not hesitate to prefer their observations to those of La Pérouse, notwithstanding the various and great advantages which he enjoyed over the British navigators.

In addition to these meritorious services, Capt. B. although straitened for provisions, examined the coasts of Tartary and Corea on his return southward, which La Pérouse had partially done. He anchored, 14th October, in a harbour called *Cho-san*, in  $35^{\circ}. 2'. N.$  lat.  $129^{\circ}. 7'. E.$  long.: and after exploring the Bay of Nan-king, and ascertaining the situations of various islands and rocks, arrived 27th November in Macao Road, where he found the ship *Duff* returned from her missionary voyage.

We subjoin the paragraph with which Capt. B. closes his narrative:

'I think it unnecessary to expatiate any more on the detail of our voyage, as it was continued to Madras through the straits of Malacca, and from Madras to Trincomalay; a track of sea well-known to the navigator: thence I took the accustomed passage to England, where I arrived in February 1799, after an absence of four years; and I shall consider my exertions as amply rewarded, if this journal, in the opinion of the scientific and geographical part of the world, (however it may furnish little amusement to the general reader) is considered as adding to the



the stock of nautical information, and communicating a more extensive knowledge of the globe.' p. 380.

To *this* praise, Capt. B. is justly and amply intitled. We wish that we could promise our readers more entertainment than they will expect from his own intimation; but it evidently was not his aim to add *that* recommendation to his work. It is an unadorned narrative of facts, of great nautical use, and highly serviceable to geography. Capt. B. was very little on shore during this long voyage; and when there, seems to have been equally regardless of his *own* amusement, and that of his readers. When in open sea, his journal is a mere extract from his log-book; of which much might have been curtailed without loss. His longitudes and latitudes are reserved to the tables of his route, to which it is troublesome continually to refer, in the perusal of his narrative. Specimens of the languages of Lieu-chieux, Insu, Japan, and Corea, and a description of vegetable productions, are added by Capt. B. He furnishes some account of the inhabitants of Insu, who are most remarkable for being covered with long black hairs. The engravings of these, and of other objects, reflect no credit on the artists employed. Of the Japanese boats there are likewise plates; with plans and views of several harbours; and two good charts; one, of his general track from Macao to Sagalien; the other, on a larger scale, of the islands of Madjecomesa and Lieu-chieux.

Of all the navigators, whose voyages have been communicated to the public, Capt. B. may perhaps prefer the strongest claim to it's acknowledgements; having entirely *volunteered* his arduous and valuable services as a discoverer, at great hazard, and we fear with considerable loss. The talents, the zeal and the perseverance he has displayed, will not, we hope, be disregarded by those on whom the farther employment, and the due recompense of them, ultimately depend.

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Art. XI. *Lectures delivered in the Parish Church of Wakefield, in the Year 1802, on that part of the Liturgy of the Church of England contained in the Morning Prayer.* By Thomas Rogers, M. A. &c. &c. Two Vols. 8vo. pp. 561. Price 12s. Mathews, &c. 1804.

THE worship of God may with justice be called a rational service. In the performance of it the heart must be engaged. Impressed with this sentiment, it is with no inconsiderable degree of satisfaction that we find the attention of our countrymen drawn to the practical consideration of the excellent form of prayer used in the Established Church.

Mr. R. in his first lecture pledges himself, (page 3),

'That no imbittered reflections shall be made upon the principles, or conduct of those, who conscientiously differ from us (of the church of England) in opinion.'

Persuaded as we are, that such reflections are disgraceful to Christianity, and especially to any department of it which they are designed to recommend. The good sense and candour of Mr. R's. declaration, led us to entertain expectations from his work, which, upon the whole, have been justified in the perusal of it.

His plan comprises thirty one lectures; to which two sermons are added. The first lecture is introductory, on prayer. It is sound and practical; but we are disappointed in not finding the necessity of the Holy Spirit's aid for the performance of this duty, insisted upon.

The next two lectures are on those sentences of scripture, which are used in the beginning of the church service. Of the manner in which Mr. R. endeavours to improve these detached texts to devotional edification, the following extracts may suggest an adequate idea. On the words, "The sacrifices of God are a broken spirit," &c. he thus addresses his auditory:

'Your confessions of sin, your acknowledgements of your own unworthiness, your tears, and the sorrows of your heart, show that you have this broken spirit. Draw near, then, and offer it on the sacred altar of Christ's merits and intercessions! God will not despise it. He will not turn a deaf ear to the weary and heavy laden, but will most lovingly receive them; and will, in due time, give unto them the garment of praise, for the spirit of heaviness.' P. 36.

On the sentence, "To the Lord our God belong mercies," &c. he thus describes the feelings of a penitent worshipper:

'How must it fill him with divine hope, when he hears his Heavenly Father inviting him; and sees others, who were once as disconsolate and distressed as he himself is, now enjoying the liberty of the Sons of God, and waiting with well-grounded expectation of being numbered, ere long, with the saints, in glory everlasting!' P. 36.

In his observation on two passages which are introduced together—"If we say that we have no sin," &c. and "When the wicked man," &c. we are sorry to find a favourable opportunity of inculcating on his hearers the peculiar doctrines of the Gospel, passed over in silence. It is only through Jesus Christ, that God can be just, and yet the justifier of sinners.

The next two lectures are occupied in explaining and enforcing the exhortation which precedes the general confession: with these we are well pleased, and think them calculated to produce a due attention to the solemn confession which follows.

This forms the subject of the next three lectures. In the first of these is introduced a pertinent quotation from Archbishop Secker, to remove two objections that have been made to this confession—the one, that it is too general; the other, that there is no acknowledgement in it, of the original corruption of our nature by the fall. To us, the Archbishop's explanation appears satisfactory. In this part of the work, we find much to commend: but we think that in his application of that portion of the confession contained in the sixth lecture, nei-  
ther



ther the only way in which our sins can be pardoned, or our confessions accepted, nor the necessity of that change on which our Lord and the apostles frequently insist, is so explicitly treated, as the subject admitted and required.

The ninth lecture, on the absolution, contains some very just and scriptural sentiments. As a specimen of the author's method, we subjoin part of his practical application :

‘ Is it true, that the Lord hath no delight in the death of a sinner, but rather that he should turn from his wickedness and live ? Then what excuse can we frame, or how shall we be able to justify ourselves, living another day, or another hour, in the wilful commission of sin ? If the Almighty God, the father of our Lord Jesus Christ, invite us to turn unto him that we may not die ; but we obstinately refuse to regard his gracious call ; we are certainly treasuring up for ourselves wrath against the day of wrath. If it be absolutely necessary, which we are all in some measure convinced it is, that sooner, or later, we must forsake sin, and implore the divine mercy, it is undoubtedly necessary we should do it now. The present moment is our own : to-morrow may never come ; or if it should, it may arrive too late. Call to your mind the conduct, and the fate of the five foolish virgins mentioned in the gospel. They were triflers : they were invited to the marriage-feast, and they came ; but they came too late : the door was shut. If your character bear any resemblance to their's, you ought to esteem it a privilege, nay, even a mercy, to be reminded of it, lest being hardened through the deceitfulness of sin, you should perish, and that without remedy.’ p. 160.

Of the next three lectures, the Lord's Prayer is the topic. On this admirable pattern, and most comprehensive summary of devotion, there is nothing new in our author's sentiments ; but his exposition is practical and useful.

The following lecture treats of those sentences in which the minister and people alternately join. We cannot pass unnoticed a defect in our author's statement (page 220) of the method by which the Spirit accomplishes the “ opening of our lips, that our mouth may shew forth the praises of God.” It is a view of redeeming love, that fills the soul with the liveliest gratitude, and that will excite our most enraptured praises to all eternity.

Our author next proceeds to consider the doxology which is often used during the service of the church. He leads his hearers to a practical consideration of the Trinity in ascribing praise to Father, Son, and Holy Ghost, from an experimental sense of the blessings we receive from each.

This volume concludes with two lectures on the 95th psalm, with which, we doubt not, the serious reader will be pleased and edified.

The second begins with a lecture on the book of Psalms, as appointed to be read through monthly. In mentioning the general doctrine, and the contents of several of the psalms, it seems to us an omission to pass in silence the 22d psalm, which

contains so striking a description of our Lord's sufferings, and the very words uttered by him in his last moments.

The next lecture is on the lessons appointed to be read from the Old and New Testaments. Mr. R. recommends to hear the scriptures publicly read, 1st. with great reverence;—2dly. with devout attention;—3dly. with faith;—and finally, with an obedient frame of mind. He avails himself of the opportunity which these parts of his subject fairly present, to claim due credit to the church of England for the appointment of reading the scriptures in public worship: and we apprehend that few, even among those who object to the mode in which the Psalms are read, will dispute the claim that he has made. They who approve, will do well to imitate so needful a practice. We believe, indeed, that it is on the increase among seceders from the Establishment: many of whom are well known to read the whole, or a great part of the church of England service; and many more, to read one or two chapters, in the forenoon and afternoon services, either with, or without, a brief popular exposition. Mr. R. takes no notice of the lessons from the *Apocrypha*; perhaps because they are not appointed to be read on the Sunday, in the evening of which these lectures were preached. The latter circumstance affords him occasion to reprove a class of hearers which we fear may be found wherever seasons of public worship are frequent. We allude to persons who seem to think that they fulfil their duty if they hear as many sermons as they can, while their children or servants are left to loiter at home, or to wander about the streets and fields. The inconsistency of such a conduct, and its evil tendency, are too obvious to need our comment.

In the next three lectures the author considers that ancient and beautiful hymn, the *Te Deum*. From this part of the work, we have derived much satisfaction. We insert a part of his paraphrase, page 45.

‘There is the goodly fellowship of the prophets, those holy men of God, who spoke as they were moved by the Holy Ghost; who foretold the advent of Christ, together with his sufferings, death, and resurrection, who described the nature of his kingdom and the success of his gospel. These are now in the presence of their God, and praise him continually.

‘There is also “The glorious company of the apostles,” who were the first preachers and publishers of the Gospel to a guilty and perishing world. They were eye-witnesses of the sufferings of the Saviour, and followed him often trembling. But now they behold his glory, and incessantly unite in “thanking God for his unspeakable gift.”’

Mr. R. has the following observation (p. 55.) on the doctrine of the Trinity which fully meets our approbation.

‘Indeed



‘Indeed the mode of the Divine existence is not made known to us; but the manner in which the Godhead stands related to us, in our redemption from the power and guilt of sin, is clearly revealed. The word of God distinctly marks out a Trinity of persons in the divine nature, as actually concerned in the accomplishment of our salvation; and it ascribes to each of these persons, without the least limitation, all the incommunicable attributes of Deity.’

The Jubilate, used after the second lesson in the Morning Service, is next considered. The author mentions, as bound to praise God, “All of any nation, kindred, and tongue: all those especially who know the Lord, and the power of his Christ; all who have tasted that he is gracious; and whose hope is in the divine covenant; all who are pardoned through the blood of the Lamb, and renewed and sanctified by the Spirit of God.” (p. 86.) He derives from the subject two powerful motives to this exercise: the one taken from the nature and character of God—“Be ye sure that the Lord he is God;” the other from our dependence on him,—“It is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.”

The following lecture is on the Apostle's creed. Under the head of believing in Jesus Christ, &c. our author boldly avouches, with the church of which he is a minister, the grand doctrine of protestants, justification by faith alone; demonstrating, at the same time, that good works are the invariable fruits of true faith; insomuch, that where they are not found, the profession of faith is but delusion. We can with confidence recommend this lecture, as containing in a short compass, a plain refutation of the hackneyed objection, that to preach the peculiar doctrine of the gospel, encourages licentiousness.

We could have wished Mr. R. to enter more minutely into this creed, as several parts of it, at which he has scarcely glanced, might have furnished matter for another lecture, if not more, of greater importance in our judgement, than some of the subjects which he has introduced. This part of the work, likewise, might have been much enriched, and the doctrines enforced by our author strongly supported, by quotations from the Homilies and other productions, of our venerable reformers, who compiled the liturgy of the English Church. The authority of Bishop Pearson, in his justly esteemed work on this creed, might, likewise, have been alleged with advantage.

Among the remaining lectures are two on the versicles that follow the creed, and two on the second and third collect of the morning service; which are neither so animated in style, nor so explicit in doctrine, as many of the preceding.

The 28th lecture is on the prayer for the king, &c. The sentiments, our author expresses, are loyal and scriptural: and we earnestly hope, that the petitions which are constantly and fervently

seriously offered by multitudes, both in this form and otherwise, will continue to be answered in his majesty's preservation and prosperity!

The next lecture is on the prayer for the clergy and people. It contains some useful and pertinent remarks on the advantages accruing to people who pray for their ministers; and we cannot doubt, that if this duty was more generally practised by christians of every denomination, we might expect greater blessings than have yet been enjoyed.

The prayer of St. Chrysostom occupies the 30th lecture. Mr. R. speaks of the privilege of worshipping in the house of God, from the encouragement of that promise, "Wherever two or three are gathered together, &c." He then observes the various desires of different persons, in a manner that may lead each to examine himself as to the petitions he offers up.

We come now to the last Lecture, which treats of the Apostolic Benediction. It is plain and practical; and it concludes with some observations, from which we gather, that these Lectures had been well attended. We sincerely wish, with the author, that the divine blessing may follow them!

The two sermons which close the volume are "on the Unspeakable Gift," and "on the uncertainty of Human Life." In the first, are some uncouth expressions which render the style less easy than in the preceding lectures. The other sermon is a faithful address to men's consciences, on the shortness of time, and the necessity of preparation for eternity.

On subjects which have often been discussed much novelty or originality cannot reasonably be expected. In such cases, however, we think it incumbent on the writer to acknowledge his obligations to predecessors; and this duty Mr. R. has usually performed: but we think an exception must be made, relative to the Rev. Mr. Biddulph's excellent "Essay on the Liturgy," which the author has freely used without a suitable avowal of that liberty. In support of our opinion, we refer to page 107 of Mr. Biddulph's essays, compared with the following quotation from p. 155 of Mr. Rogers's work.

'Repentance and faith are not the meritorious conditions of our forgiveness, but blessings of the covenant which prepare us for receiving the divine mercy. They do not merit pardon for us. To assert this, would be to convert the Gospel into a bargain between God and the sinner.' See also the same Lecture (9th,) *Passim*.

This, and other abatements, which justice has exacted from our commendation of the present work, by no means essentially detract from it's general merit. We rejoice to meet with publications by ministers of the church of England which harmonise in doctrine, and concur in practical utility, with it's liturgy.

Considered



Considered as Lectures preached to a large and mixed auditory, the style of this work is easy, without being too familiar, and popular without being low. The continued application that is made of the subjects discussed, is well adapted to the leading design of the author, that of exciting a careful attention to the meaning of the language we use in addressing that God, who is a Spirit, and must be worshipped in spirit and in truth.

This book is neatly printed, on good paper: we doubt not, to the satisfaction of a numerous and highly respectable list of subscribers. We find it is the author's intention to pursue his plan, in a Course of Lectures on the *Litany*, which we shall be glad early to announce to our readers.

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Art. XII. *Hints for Picturesque Improvements in ornamented Cottages and their Scenery*: including some observations on the labourer and his Cottage; in three Essays. Illustrated by Sketches. By Edmund Bartell, jun. Royal 8vo. pp. 151. price 10s. 6d. Taylor, 1804.

WE listen with complacency to proposals of improvement, in every branch of science, whether practical or abstract. Those, however, which we patronise, must be real not nominal improvements; in their nature permanent, not transitory; and beneficial to society at large, as well as to the individual who adopts them.

English landscape has its peculiar character, and English habitations have their appropriate construction. Nothing is wanting to their completion, but a judicious adaptation of them to situations and circumstances. In our northern climate we cannot adopt the open dwellings of the sultry Indies, and a contracted scale of dimensions is unavoidable among us. Nevertheless, the fashionable residence of affluence is susceptible of every requisite to health, convenience, and enjoyment. The present style of rural improvement also assumes the appellation of *picturesque*, and the taste of the occupier would be no less questionable than his fortune, should he not mould his grounds into a form sanctioned by elegance, and his dwelling into that of an ornamented cottage.

This subject may claim a yet higher consideration, which is not forgotten in the work before us. The poor are our brethren as well as the rich. A decent habitation contributes to personal cleanliness, and cleanliness of person contributes to some degree of elevation of mind. Capt. Cook remarked, that he generally found, when he could prevail on a sailor to attend to decency of appearance, that he became at the same time more orderly and more docile, and the principle may be applied with great propriety to our villagers and rustics.

Mr. B. distributes his work into three essays: the first relates to the superior class of cottages; to which indeed that appellation

pellation is somewhat improperly applied; the second, to their grounds and out-buildings; the third, to the dwelling of the labourer.

'A cottage,' says our author, 'to use the word in it's literal sense, means a house of small dimensions, appropriated to the use of the lower class of people; but to buildings of this description, the fashion of the present day has added one which bears a distinct character, and is known by the appellation of the ornamented or adorned cottage.' p. 4.

'Of late, the ornamented cottage has frequently become the residence of people of fortune; it is, perhaps, to a mind delighting in retirement, the happy apparent medium between poverty and riches; and, if well executed, throws an air of romance over a rural residence, that is extremely pleasing. From repeated observation, however, I am inclined to believe, that there is more difficulty in the proper management of such buildings than is generally imagined; and I am the more confirmed in this opinion, from having oftener seen the projectors of them fail in producing the desired effect, than succeed, even in a tolerable degree, p. 6.

The characteristic colour of such cottages engages Mr. B.'s attention: he prohibits the brilliancy of white-wash, the fiery glare of red bricks; also red, or glazed tiles for the roof; and every material, whose glitter is obstrusive on the eye. Instead of these, he recommends as more modest an ochreous tint, or a rough cast, for the walls; for the roof, reeds or straw. We, however, acknowledge ourselves partial to slate, where it may be had; as well on account of it's perfect security from fire, as of it's compactness and durability; while it's tone of colour is sober, and neither vivid, nor gloomy.

The height of the ornamented cottage is restricted by Mr. B. to two stories; that of the rooms "should not exceed eight feet, and from that to nine, which will admit sufficient size for every degree of comfort." He observes that,

'The same kind of covering that is employed in the building, should be used on the porch; which, if well managed, appears to be the best mode of entrance, and is certainly the most picturesque. It is in itself a good object, and forms a pleasing gradation in the detail of the building, which it connects with the ground, and holds the same relation to it, as shrubs do to trees, and the smaller plants and flowers to shrubs. It has also the good effect of breaking the regularity of the building, and of preventing its starting too suddenly from the ground. p. 22.

'Unless the porch is managed with great simplicity, however, it is undoubtedly the worst kind of entrance that can be adopted in cottage architecture; and of this, instances might be adduced, where the elegant taste of the owner could not be disputed. I allude to the mistaken idea of attaching an entrance proper for a mansion to a mere cottage covered with reed; with which, a portico supported by elegantly-formed pillars and pilasters is totally incongruous.'

Our author censures façades of trellis-work surrounding doors, or windows, as indicating "a certain degree of littleness of appearance;"



pearance;" and when painted white or green, as foreign to every principle of harmony. Nevertheless, he expatiates at length in favour of stained glass for the windows; and departs, we apprehend, in this particular, from most of those principles of simplicity which he had previously recommended. Painted glass, and "in large masses," if it be proper for a *villa*, of which we doubt, since we strongly associate with it the idea of "dim religious light," is certainly misplaced in a cottage; no less than modern mahogany furniture, which Mr. B. exchanges for "the black furniture of ancient days."

The second essay treats on subservient buildings, on bridges, huts, sheds, fences, gates, rails, and paddocks: but we hasten from these subjects, on which we meet with some good remarks, mingled with others not equally commendable, to the third essay, wherein the author's observations are drawn from existing facts, and are connected with principles of greater importance than the disposition and improvement of grounds: we mean the improvement of the human character. p. 95, *et passim*.

'My profession, daily leading me into the habitations of the poor, has occasioned me to regard their situations with accuracy, and to observe the difference arising between them from favourable or adverse circumstances; and hence I can speak with some confidence upon the subject.

'In one particular village which has fallen under my notice, where the cottages are remarkably comfortable, and where most of the tenants have the advantage of an orchard, there is very little poverty; and I have invariably found, that where the greatest degree of poverty did prevail, this accommodation was denied. Among the many instances of comfort which were to be found in this village, I shall relate one of a poor man, who brought up a large family (I believe ten children), and was enabled to pay a yearly rent of eight pounds for his cottage and orchard; from the produce of which, and the cow that it enabled him to keep, he alone derived the comforts that he enjoyed beyond the produce of his labour.

'If the cottager were permitted to occupy a sufficient quantity of land to maintain a cow or two, the common complaint used by farmers, of their employing dishonest means to support themselves, would, I think, be effectually done away. Only set aside such abject poverty, and from honest minds the depravity complained of will vanish: where, indeed, dishonesty arises from principle, or long habit, whether in rich or poor, you may try to eradicate it, but, I fear, in vain.

'The idea of plenty naturally attached to the sight of the cow, the pig, and the poultry; the industrious attention of the house-wife, with those of her family who are capable of assisting in domestic duties; and the amusement which they afford to such as are too young to be usefully employed,—are all circumstances of the highest delight to a benevolent mind. There is also a peculiar pleasure in contemplating such animated scenes as we look for in vain from the most perfect landscape where that source is wanting. The contrast between animate and inanimate objects is as striking as it is pleasing. Herds, flocks, and human dwellings, fill up

up vacancies with the most agreeable forms and combinations, and assist in calling forth an association of ideas tending greatly to heighten the beauty of the scene.

'That the laudable pains and benevolent expense attending the improvements of cottages may not be frustrated by a dirty or worthless tenant, no one should be permitted to enjoy the advantages arising from them, who did not conform to established rules, particularly in the articles of cleanliness and industry. They might be made the rewards of faithful servitude; the douceur of a laudable ambition of keeping a family from a parish; or bestowed from any other quality that might be esteemed worthy of such a consideration.'

Among the most exalted characters on earth we rank that proprietor of an extensive domain, who surveys with an interest nearly parental, the tenantry which inhabits his estate. The youth by his means receive the benefit of instruction; the aged, assistance and support. While he directs the labour of the active to their greatest advantage, he imposes no constraint on their will. He promotes their morals by example, by patronage, or by reproof. He never, in the character of master, forgets the superior character of man. While such a one studies the best interests of mankind, he studies also his own: nor will his country withhold its sanction and applause from a conduct to which it is beholden for innumerable, and unquestionable advantages.

To this work are annexed six plates, containing *elevations* of cottages: they are defective as having no *plans*, which are of indispensable importance. Neither can we bring ourselves to see without regret, a departure from that symmetry and correspondence of forms, which is a principle of beauty founded in nature. We protest against the fashion of purposely producing irregular position of parts which are obviously related to each other: and cannot but regard it as one of those temporary deviations from obvious propriety which posterity will contemplate with derision as well as with surprise.

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Art. XIII. *Outlines of a Plan, calculated to put a stop to the progress of the Malignant Contagion, which rages on the shores of the Mediterranean, if, notwithstanding every precaution, it should unfortunately make its way into this country.* By Richard Pearson, M. D. 8vo. pp. 27. Price 1s. 6d. Baldwins, Murray. 1804.

RECENT circumstances, of the most distressing nature, have contributed to confer importance on every attempt to maintain and preserve the public health. We sympathize sincerely and deeply with those foreign countries, which have lately been afflicted with maladies of the most fatal character: but, what must be the feelings of every humane disposition that witnesses the effects of such maladies; or what would be our own sufferings, should a similar devastation overwhelm our highly favoured island? Foresight of evil is usually the best mean of preventing it; or, if the disaster can not be wholly averted, its extent may be circumscribed, and its consequences be mitigated. We consider it as no  
part



part of our duty, to terrify the public by unreasonable alarms on the subject of epidemic diseases, nor to promote apprehensions, which never may, and we hope never will, be realized. Nevertheless, on the other hand, we would willingly caution against an overweening security, which, if delusive, would produce effects incomparably more injurious, than a few months of uneasiness, or even of alarm. Many intelligent men, who have made actual observations on the late epidemic in Spain, at Gibraltar, and elsewhere, are apprehensive that it may, sooner or later, appear among us; and they assign as reasons for their fear, it's gradual creeping progress, it's concealment where suspicion is lulled into security; the length of time after which it may be revived from subjects adapted to retain it; and the utter impossibility, in a commercial nation like Britain, of effectually preventing those clandestine communications, to which the extent of the smuggling trade on our coasts gives an almost incredible facility.

We learn from the \* History of the Plague of London, by Dr. Hodges, that epidemic diseases visited that city in the years 1592, 1603, 1625, 1630, 1636, and very dreadfully in 1665, the last great plague; and what should prevent such a calamity from appearing in our capital again? If the seeds of infection be once sown among us, very justly may we dread the evils they would produce: and that the causes of former devastations are still extant, is corroborated by the opinion of those who are most conversant with the habitations of the poor in this metropolis, and in large manufacturing towns.

Happily we have among us not a few of those truly respectable members of society who think for the public, and communicate their thoughts for the benefit of the nation at large. Among the most important services rendered to this kingdom, and to the art of physic, by the celebrated Dr. Richard Mead, may be reckoned his "Discourse concerning Pestilential Contagion, and the methods used to prevent it." This was first published in 1720, on occasion of the then dreadfully raging pestilence at Marseilles. The British government and nation were at that time seriously alarmed, and not without cause: but prudence, under the blessing of God, repelled the calamity. The suggestions of Dr. Mead have been the basis of later regulations, and, with much subsequent improvement, are certainly well calculated to detect and suppress the disorder. We hope and trust, that happy consequences will attend the measures taken by our government at present; and we are glad to see public proclamations in the Gazette enjoining on the inhabitants of the coast, especially, the utmost caution; in effect amounting to prohibition of intercourse with vessels from abroad. It must be acknowledged, that some late orders of the council have the appearance of hardships; but, *Salus populi suprema est lex*. Foreign cities have occasionally adopted equally decisive measures, as reported in a note by Dr. P. p. 12.

\* The magistrates of the city of Ferrara, in Italy, in the year 1630, when all the country round about them was infected with the plague, observing the ill success of the conduct of their neighbours, who, from

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\* ΑΟΙΜΟΛΟΓΙΑ sive pestis nuperæ apud populum Lond. grassantis. *Narratio Historica*, N. Hodges, M. D.

fear of losing their commerce, did all they could to conceal the disease, by keeping the sick in their houses, resolved, whenever occasion should require, to take a different method. Accordingly, as soon as they received information, that one had died in their city of the pestilence, they immediately removed the whole family he belonged to into a lazaretto, where all, being seven in number, likewise died. But though the disease was thus malignant, it went no farther, being suppressed at once by this method. Within the space of a year, the same case returned seven or eight times; and this management as often put a stop to it. The example of this city was followed more than once, by some other towns in the same territory, with so great success, that it was thought expedient, for the common good, to publish in the memoirs of the people of Ferrara, this declaration: *That the only remedy against the Plague is to make the most early discovery of it that is possible, and thus to extinguish it in the very beginning.* Mead, p. 113—115. Dr. Russel remarks, that there is an important addition in the original declaration (*Muratori Governo Politico della Peste, lib. i. cap. 5.*) omitted by Dr. Mead, viz. *to hold every accident for the Plague, which admitted of suspicion.* Russel, p. 512. In the present conjuncture, it is to be hoped that this last part of the admonition will not be slighted in this country, in the case of the sea-port towns particularly.

Dr. Pearson, repeating the sentiments of Mead, recommends, in the first place, a strict enforcement of quarantine. We understand that this measure is absolutely necessary. We learn from some who have undergone the seclusion of quarantine, that it was extremely imperfect; and that their intercourse with the neighbourhood was far from being sufficiently guarded. Neither are the goods on board of vessels, nor the apparel, &c. of passengers, sufficiently subjected to full, free, and complete ventilation. We, therefore, support this recommendation with all our power. In the second place, Dr. P. proposes Committees of Health, p. 5, which should consist of a sufficient number of medical professors, and should inspect, and watch over, the principal sea ports of the kingdom. These should be assisted by the magistrates and the clergy, and should enforce the system of separation, fumigation, &c., whenever a disorder of unusual malignity should appear. Thirdly, the Dr. recommends the institution of a general board of health in London, with which the provincial committees might correspond: and who also "should draw up a set of instructions for the use of the before-mentioned committees, and of medical practitioners in all parts of the kingdom." The Doctor mentions receiving-houses, for the suspected, for the sick, for convalescents, &c. as matters of course. These institutions may be established, without impeding other measures of precaution. We think it might be advantageous if somebody, whose enquiries have been directed that way, would point out the circumstances under which some parts of the city of London were exempt from the contagion in 1665. If we rightly recollect, the ships in the river, the houses on London Bridge, the simplers in Bucklersbury, the manufacturers of tobacco, those of horn-work, in Petticoat-lane, the butchers in Whitechapel, and certain other businesses offensive by their smell, wholly escaped. Mr. Baldwin, formerly consul in Egypt, asserted, that at Cairo the carriers of water, the dealers in oil, and those who were lubricated with oil, escaped. The latter practice



is well known to be an useful precaution; and when there appears to be local danger, fumigation and ventilation are obviously adapted to produce those good effects which accrued from incidental causes in the situations and circumstances above-mentioned. It is to be lamented, that little hope can be entertained of that universal attention to cleanliness, both of habitations and of persons, which is the best preservative against infectious distempers, of whatever kind.

Art. XIV. *A Charge delivered to the Clergy of the Diocese of Bristol, at the primary Visitation of George Lord Bishop of Bristol, in the year 1804.* Quarto. pp. 17. Price 1s. 6d. Rudhall, Bristol.

THE topics brought forward in this temperate and modest charge, are—the dress of the clergy—their incorporation with military bodies—non-residence—and religious character in general. On the first head, the Right Rev. author discountenances “foppishness,” and the “endeavour to make the clerical habit as little like what it was intended to be as possible.” After some remarks on the political state of our country, we meet with the following clear, and, (as we judge) laudable avowal, on a subject which has certainly divided our modern ecclesiastics:—“I here avail myself of this opportunity of declaring, as my public and decided opinion, that clergymen have nothing to do with armed associations, with volunteer corps.”—“It does not become us to buckle on the knapsack, and to shoulder the firelock.”—“It would be with great concern, I own, that I should hear of any of the clergy of my diocese being drilled like common soldiers, and so far forgetting their own sacred character, as to fall into the military ranks.”

On the subject of non-residence, his Lordship observes;—“It has long been a cause of serious complaint, and of evident scandal to our church.” With respect to applications for exemption from residence under the act lately passed, he adds, “I trust no indiscreet applications will be made to me, as they certainly will, on my part, be resisted, and the petitioner will undoubtedly meet with a painful refusal.” The conclusion of the charge is very serious and impressive. Had it contained a more distinct allusion to the primary articles of the christian faith, it would have produced in our minds a proportionally higher degree of satisfaction.

Art. XV. *A Sermon preached before the University of Oxford, at St. Mary's, Nov. 5, 1804; by the Rev. Henry Philpotts, M. A. &c.* Quarto. pp. 18. Price 1s. 6d. Rivingtons. 1804.

WHAT is here denominated a sermon, we must be allowed to denominate a politico-theological essay on the revolution in 1688. Reference is occasionally made to the interposition of the divine hand, but no otherwise than might have been expected from a civil historian. We consider such disquisitions, however able, as unsuitable to the christian sanctuary, and calculated to supplant those statements which aim directly at the salvation of the soul. At the same time, we are disposed to admit that Mr. P. discovers respectable talents, and that his remarks are worthy of attentive perusal.

Art. XVI. *The House of Mourning, and the House of Feasting: a Sermon preached before the Hinxton Friendly Society, Sept. 30, 1804,*  
by

by the Rev. J. Plumtree, M. A. Svo. pp. 16. Price 1s. Rivingtons, Hatchard.

It were injustice to deny that this sermon contains good advice ; but it is materially deficient in evangelical illustration. Ten pages, we allow, forbid enlargement ; but if the proper desideratum had been supplied, we should not have pronounced ten additional pages too many, nor would the present price have been then too small. Probably, the society for whose benefit the sermon is published, would have been, commercially as well as morally speaking, gainers, in consequence of the extensive demand for copies.

Art. XVII. *An Introduction to the Use of the Globes* : By J. Greig. 18mo. pp. 158. Price 2s. 6d. Crosby and Co. 1805.

THIS introduction consists of an arrangement of apposite materials selected from authors of acknowledged merit, and is intended to avoid the extremes of a mere sketch and an abstruse treatise : it derives considerable advantage from the professional experience of Mr. G. as a teacher of the science.

As the Greek alphabet is of indispensable utility in referring to the fixed stars, its introduction, with a few lines on its application, would have been a very useful addition.

Art. XVIII. *A New Introduction to Arithmetic*. By J. Greig. 18mo. pp. 124. Price 2s. Crosby and Co. 1805.

THIS is by the writer of the before mentioned article. Novelty in a performance of this kind cannot be expected, but we think he has successfully endeavoured by perspicuity and brevity to render it serviceable to junior pupils.

Art. XIX. *Useful Arithmetic* : or the most necessary parts of the science of numbers rendered easy. By Adam Taylor. 12mo. pp. 104. Price 1s. 6d. A *Key to Useful Arithmetic*. pp. 44. Price 1s. Bound together, price 2s. 3d. Longman and Co. 1804.

A DESIRE of assisting the children of charity-schools, in attaining a knowledge of the fundamental rules of arithmetic, first induced the author to compose this tract, in which it " has been his aim to form the definitions, &c. at once precise and perspicuous, and to illustrate them in the most familiar manner." It will be found very useful as an initiatory treatise. The *Key* is a necessary appendage, and contains a sensible introduction, which points out the mode of applying this work to the instruction of youth.

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Art. XX. *A Map of India, compiled from various interesting and valuable Materials*. By A. Arrowsmith. Six Sheets. Price 2l. 2s. 1804.

THIS map exhibits, on the scale of two inches to a degree on a great circle of the globe, a very distinct and comprehensive view of the regions which once composed the vast empire of Hindustan. The science, genius, and industry of Major Rennell, have greatly illustrated its geography ; and the author of the work before us, has evidently availed himself of all additional information on the subject that was attainable.

Beside



Beside the beauty and accuracy with which the various features of this interesting subject are delineated, the latest and best authorities have supplied the advantage of distinguishing, by colours, the governments to which the provinces of India are respectively subject. We lament the vicissitudes to which this distinction is yet obviously liable; and the effusion of European and Indian blood which consequently is still to be apprehended. The boundaries marked upon this map, demonstrate a moiety, at least, of Hindustân to be at present subject, or tributary, to our East India Company. When we reflect, that half a century has scarcely elapsed, since our possessions in that part of the globe were limited to a few factories, the enquiry naturally suggests itself, whence has this wonderful change proceeded, and by what means has it been accomplished?

At the period above mentioned, nothing seemed more improbable than such a reverse. A moderate share of Indian commerce appeared to be the sole object of that mercantile body which now rules the finest country of Asia. The avidity with which the French improved every occasion afforded by the discordant interests of the Mogul viceroys, or petty sovereigns, to augment their territorial possessions, seemed, for a considerable time, to excite no emulation in our mercantile or political directors. Nothing less than the certain prospect of being wholly excluded from the commerce in which we then shared, sufficed to excite our resistance of their perpetual intrigues and encroachments. The british lion, when roused, became victorious over every antagonist. The extensive and fertile districts which the French had obtained from rival princes, who courted their aid, fell to the lot of the conqueror. The perfidy and cruelty of moorish rulers, afforded frequent provocations, and pretexts, to enlarge the bounds of dominions thus acquired. The titles of these chiefs to the territory thus wrested from them, were seldom more equitable than those of their European victors. The right, in most cases, was merely that of the strongest. The nominal sovereign of India, betrayed by his ministers and officers, and stripped of all real authority, granted his firmâns, alternately and indifferently, to rebels whom he could not restrain, and to invaders whom he could not resist. Whether the passive inhabitants were gainers, or losers, by being thus transferred, with the ground they cultivated, from their mahometan to their christian conquerors, is obstinately, and perhaps justly, disputed. By almost incessant wars, they had deplorably suffered; but these were likely to have subsisted between rival Subâdars and Nawâbs, without the interposition of Europeans. Whether their sufferings from the immense plunder which the latter have accumulated, or their advantages from a meliorated legislation, will finally preponderate, remains to be decided. If the scale turn greatly in their favour, it can only be expected from the promulgation of genuine christianity among them, by the exertions of those pious and zealous missionaries, of various denominations, (though few, alas! in the whole) who are laboriously occupied in promoting the best interests of the natives.

The present critical state of India induces us, before we close this article, to review briefly the progress of our acquisitions in this country, proceeding along the coast, from the Ganges to the Indus.

*Bengal, Chittagong*, the district of *Midnapoor* in Orissa, and *Bahar*, were ceded by the Nabob Jaffier Khân 1757, and by Shâh Alum, in 1765. To these were added, in 1775, *Benares*; and in 1801, *Allahabad*,

and the greater part of *Oude*; the remainder of which is now tributary to the company. *Dehli* and *Agra*, adjoining the former, were conquered from the *Mârattas* in 1803. The whole extends about 1100 miles along the *Ganges*, and has, on an average, nearly 300 miles in breadth.

The province of *Cuttach* in *Orissa*, conquered 1803, joins this vast territory, with that called the *Northern Circars*, which were wrested from the French, and confirmed in 1766, by *Shâh Alum*, and the *Nezâm*, to the English company. These extend along the coast about 600 miles, and have fifty of mean breadth.

In the *Carnatic*, the English possessed for more than a century only their factory of *Madras* and its suburbs, which they acquired about the year 1640. Their boundary was much enlarged by *Mohamed Ali Khân* whom they made *Nabob* of *Arcot* in opposition to the French; and the whole of this extensive territory, including *Madura*, *Tanjore*, &c. became formally, as it had long been virtually, subject to the Company in 1801. It borders at *Cape Comorin*, on *Travancor*, which with *Cochin* are tributary to the English; and it is only separated by the *Ghâts* from *Mysore*, of which the greater part is subject to, and the remainder dependent on the Company, having been wrested from *Tippoo Saib*, in 1792 and 1799. Adjoining, to the northward, are the dominions of the *Nezam*, under the protection of the English; and beyond them a part of *Berar*, transferred from the *Mâratta Raja* to the *Nezâm*, and relinquished by the latter to the company in 1803. These countries extend nearly 1000 miles north and south, and their mean breadth may be reckoned 300 miles.

*Bombay* and its environs, with the coast of *Guzerat*, the former of which was given in dowry with a Portuguese princess in 1662 to King Charles the second, and the latter has been ceded at various times by the native *Rajas*, are of greater value than many of the possessions above-mentioned, to the extent of which they make but slight additions. Of the central tracts, *Gurrah Mundla*, and the *Bundelcund*, which are among our latest acquisitions, less can be said: and our conquests from the Dutch on the coast of *Ceylon*, are too well known to require any detail. We therefore conclude our remarks, with a cordial recommendation of Mr. Arrowsmith's capacious and elegant map, to all who have concerns with India, or who can afford either to gratify their curiosity, or to encourage scientific research, on so important a subject.

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#### ART XXI. RETROSPECT OF FRENCH LITERATURE.

##### PART 2. Continued.

BEFORE we dismiss the pulpit oratory of France, it becomes us to take notice of a class of preachers, and theological writers, in the same language, who have not shared in our comparison of the French and British but may be considered as forming a medium between them. It is scarcely necessary to add, that we allude to the French protestant divines of the age under review. These were not only exiled from their country by Louis XIV. but seem likewise, to be regarded by their countrymen, almost unanimously, as having equally forfeited their religious, their civil, and their literary rights. From England, however, they have obtained some compensation in the latter respect; having been more known, and by some classes among us, more applauded, than their hostile contemporaries



contemporaries. The view which we can take of their merits must necessarily be rapid. It is only as literary characters that we have to record them, and we wish to do so with the strictest impartiality.

Compelled to seek shelter from a sanguinary persecution under governments more tolerant than that of their own country, they employed their learning and eloquence, for which many of them are illustrious, not merely in preaching to their exiled compatriots, but in the production of numerous works in theology and ecclesiastical history. Jacquilot was the successful antagonist of the acute but sceptical Bayle. Allix was a man of profound erudition. His excellent "reflections on the Books of the holy scriptures," are reprinted in the Bishop of Landaff's collection of tracts. The History of Manicheism by Beausobre, is a work of great candour, ability, and research; and, that of the Reformation, which was published after his death, deserves equal praise. The numerous historical and theological writings of Basnage are replete with valuable information; they are however, less remarkable for elegance, than for solidity, impartiality, and discrimination. The histories of the councils of Pisa, Basil and Constance, by L'enfant, attest the industry and the liberality of their learned author. The works which we have here enumerated form a very valuable body of History, and should be diligently perused by every conscientious student of Theology.

Claude was generally esteemed the ablest reasoner among the French protestant divines. His style was simple, ingenuous, and animated; his acquirements were extensive and profound; and he wielded both the offensive and defensive arms of controversy, with distinguished energy and success. To have been the antagonist of such men, as Arnauld, Nicole, and Bossuet, and to have left the victory at least doubtful, is a sufficient proof of what we have asserted. His five posthumous volumes contain much evangelical instruction.

Saurin was the most eloquent of the banished preachers. This popular orator united the advantages of a captivating exterior, graceful action, and great power and command of voice, with fertility of imagination, and flow of language. His demonstrations are awfully impressive, and his portraiture of the milder features of the Gospel, is irresistibly attractive. His "historical discourses on the Bible," less known, but not less valuable than his sermons, exhibit a remarkable combination of learning, ingenuity, impartiality, and modesty.

We have already observed that the most eminent productions of French genius were designed either for the pulpit or the stage; and, therefore, that in our sketch of the Augustan age of France, our principal attention would necessarily be directed to these points of view. The transition from the former to the latter, may however, seem abrupt, if not inconsistent. The occasion of it may be ascribed to the predominant taste of our Gallic neighbours for public exhibitions, whether sacred or profane. Their religion marked the distinction between these so strongly, as to prohibit christian burial to a deceased actor; but it had not sufficient influence to preclude him while living, if eminent in talents, from attracting universal applause. The passage from the altar to the theatre, is also more general and more sudden in France, than the state of religion and morality, or at least of decorum, suffer it to be in England. We are convinced of the immoral effects and tendency of theatrical exhibitions; and are aware, that compositions designed for their support, are likely to  
be

be tinged with evils. The dramatic form of writing is, however, no more exceptionable than any other; and it was evidently used by the inspired Hebrew poets. It possesses some advantages beyond other modes of composition; and of these the French writers have evidently availed themselves. It is also to be observed, that even in their lightest theatrical pieces, they usually preserve a regard to decency, which might justly put our most celebrated comic writers to the blush. In this respect, Addison himself was chastised by his gallic translator.

The French Drama was in a state of the utmost barbarism when Corneille appeared. The tragedies of Jodelle, Garnier, Hardy, and Du Mairet, were calculated to excite interest only in an age of lamentable ignorance. Corneille was the father of dramatic poetry in France. Sublimity is his forte: and the elevation of his sentiments, the dignity of his characters, the "pomp and prodigality" of his language, give him a claim to applause which cannot be invalidated by his numerous and glaring defects. Inflation and obscurity, tedious and languid declamation, repetition of the same idea in nearly similar language, and negligence of composition,—such are the faults which debase the best productions of this great man.

Racine avoided the defects of Corneille, without equalling his highest beauties; Correct, elegant, pathetic, and harmonious, he neither dazzles the mind by the blaze of genius, nor overwhelms it with terror, but sways without exertion, yet beyond competition, the sceptre of the heart. The sublime is not his province, but he occasionally attains it.

Notwithstanding his general excellence, he is sometimes tame. Some of his characters are deficient in consistency, and they are often mere copies of each other.

Crebillon found two great sources of effect preoccupied. Corneille commands our admiration. Racine excites our tenderest pity. Crebillon seized the only remaining province of the drama, the terrible. His versification is hard, and incorrect, his personages deal too much in declamation, and apostrophe; but the gloomy pathos that pervades his best pieces, fully entitles him to be ranked as the rival of Corneille and Racine.

Thomas Corneille, La Tasse, and Campistron, deserve notice, as having possessed considerable, though inferior merit.

The Lyar of Corneille was almost the only good comedy in the French language, till Moliere delineated, with a bold and vigorous hand, the persons who then played ridiculous parts in the drama of life. "Nature," says Boileau, "seems to have revealed all her secrets to him, those at least which regard the manners and characters of men." His colouring however, is frequently overcharged; his plots are defective in interest; and his catastrophes are not always well adjusted: but, with all his faults he was perhaps the most original genius, that an age so fertile in genius, produced.

Gaiety and *badinage*, are the characteristic features of the comedies of Regnard: he excelled in smaller pieces. Brueys, Dupresny, Boursault, Destouches, Dancourt, distinguished themselves variously in this department of literature.

The operas of Quinault rank among the most celebrated efforts of dramatic composition, and those of Danchet and Duché are entitled to considerable praise.

The



The French contend most obstinately for the superiority of their drama, over that of the English; but those who are capable of appreciating the excellence of Shakspeare, not to mention others, will not tamely yield the palm. While the former incessantly refer to the authority of Aristotle, an appeal certainly lies from Aristotle, to nature and common sense; and Dr. Johnson has urged it with vehemence and success.

Although France rests her strongest claims on the preceding classes of literary productions, yet she can boast a splendid catalogue of authors in other departments of learning and genius, who flourished in this period.

The satires of Boileau rival those of Horace, and his *Art of Poetry* gives at once the precept and example. The odes of J. B. Rousseau are rich in imagery and expression. We hesitate however, to call them sublime; he is certainly defective in "thoughts that breathe, and words that burn." La Fontaine was "the spoilt child of nature:" his fables are marked by a graceful and fascinating simplicity, that baffles imitation. Chaulieu and La Fane excelled in light and fugitive poetry.

France did not excel in history as in other branches of literature: but "the discourse on universal history," by Bossuet, must be excepted from this observation. He seems to stand on some elevated point, while all nations of the earth pass in review before him. "He changes," says Chateaubriant, "time and place at will; he passes on with the rapidity and majesty of ages."

The *Universal History* of Rollin is a truly valuable work. The historical compositions of Vertot are remarkable for their elegance and interest; and he has been accused, but on slender evidence, of sacrificing truth to these objects. The conspiracy of Venice, by St. Real, has been compared to Sallust.

Mezerai and Daniel wrote the history of their own country, in a dry and tedious style. The president Henault has comprised more genuine information in a much smaller compass; his "*Chronological abridgement of the History of France*," is a work of extensive political observation, deep reflection, and elegant composition: his portraits of eminent characters are admirably drawn. The Pere d'Orleans wrote a history of France, in a somewhat better style than the two first mentioned.

The biblical and ecclesiastical researches of Le Long, Calmet, Tillemont, Simon, Dupin, Fleury, &c. form a body of theological information, indispensable to the student in divinity. To these men we are indebted for compositions, at the learning and extent of which, a modern author might turn pale. Their works are constructed with lasting materials, which present an impenetrable bulwark to the enemies of christianity. In this cause stood forward the illustrious Society of Port Royal, Arnauld d'Andilly, de Sacy, Nicole, &c. The "*Provincial Letters of Pascal*," although the association which has provoked them has been dissolved, will for ever remain as models of polemic composition. His thoughts rude and undigested as they are, are among the most splendid offerings ever made by man, at the shrine of christianity.

The Academy of Sciences, of which Louis was the founder and patron, could enumerate many learned and ingenious characters, such were Bernouilli, Du Hamel, Vauban, Cassini, Tournefort, the legislator of botany until Linné appeared; De Lisle, whose geographical labours facilitated the  
researches

researches of D'Anville; and Mallebranche, whose metaphysical investigations were able and acute, although their result was unphilosophical and chimerical.

A few names occur which it is yet necessary to mention: the amiable, the elegant, and eloquent Fenelon; Bruyere, the Theophrastus of France; Pelisson, the grateful and able defender of Fouquet; the orientalist D'Herbelot; and Vaugelas, whose grammatical researches essentially contributed to the improvement of the French language.

### PART III. *From the age of Louis XIV. to the French Revolution.*

OUR transition from the preceding era of French literature, to that on which we are entering, furnishes an additional and striking illustration of the depravity of human nature. We are called upon to record the rise, progress, and partial success, of a conspiracy against christianity. A man of shining, and versatile, but superficial talents, inflated with vanity, and intoxicated with adulation, imagined himself able to subvert the rock of ages, and to erect an imperishable monument to his own glory, on the ruins of revealed religion. Such was the weak and wicked project of Voltaire. Exasperated, as he himself confesses, that twelve scoundrels, (so he termed the *Apostles*!) should have been able to establish christianity, he resolved to try whether half that number of *Philosophers* could not destroy it. To assist him in this diabolical attempt, he called around him a set of men, who, though inferior to him in talents, were his equals in hostility to the gospel. Proud to claim him for their leader, they were eager to distinguish themselves under his auspices, in the extinction of christianity, and the subsequent dissolution of every moral and social tie. The men who united in this infernal plot, stand so forward in the literary history of their day, that we shall consider them as a distinct class.

Voltaire, deficient in that depth of learning and that penetrating vigour of intellect, which were necessary to an effectual and minute investigation of the evidences of christianity, used the weapons of ridicule and sarcasm. He concealed the rancour of his soul beneath the mask of levity; and when his reader is likely to be least aware of danger, he strikes the fatal blow. But this is not all: more effectually to deprave the imagination and seduce the passions, to assist him in his attack upon the doctrines of the gospel, he unveils with the skill and detail of a practised voluptuary, scenes of the vilest sensuality; and excesses, at which nature might shudder and recoil. In the pursuit of his detestable purpose, he had recourse to the most despicable expedients. He vilified the characters, and falsified the works, of the founders and advocates of christianity. In this respect he was so daring and shameless, that Montesquieu said of him, "Lorsque Voltaire lit un livre, il le fait, puis il écrit contre ce qu'il a fait." "When Voltaire reads a book, he makes it what he pleases: then he writes against what he has made of it." He attributes the errors and crimes of mankind to the influence of the religion of Jesus; and sneers at the talents and exertions of its most illustrious supporters.

"C'est un sot à ses yeux, sitôt qu'il est Chrétien."

Without exception he lays down the rule,  
Become a christian, you become a fool,

With



With yet more dangerous, because more concealed, enmity; the cold and crafty d'Alembert, assisted in the tremendous enterprise. Were we to judge him from his avowed works, we must regard him as the friend of men and of religion; he seems to watch with a jealous eye, the encroachments of scepticism; and in his "eloges" indignantly vindicates more than one infidel from the charge of impiety, as from an imputation of the foulest kind. But this apparent amity was hollow and treacherous: he assumed a friendly disguise, the more effectually to undermine and destroy. D'Alembert was an excellent mathematician; but his claims to literary eminence have been disputed. The preface to the Encyclopedia, a performance which excited the admiration of the fastidious Gibbon, has been attributed, on the authority of Mercier St. Leger, to the Abbé Lanaye; and his correspondence with Voltaire proves, in the opinion of an estimable French critic, "that he was equally an empiric in philosophy and in literature."

The next in rank was Diderot, a man, the fervour of whose imagination, or rather the ferment of whose brain, was seldom controuled by judgement or prejudice. The inexorable obscurity of his metaphysics, has procured for him the name of the *Lycophron* of Philosophy; but he obtained not the sublimity of the bard of Chalcis.

Raynal, although an ecclesiastic, vied with his coadjutors in enmity against christianity. His history of the European establishments in both the Indies, is interspersed with wild and frothy declamations, against the soundest principles of morals and religion; and the detail of the history itself, is warped to the same purpose. It has been asserted, on more than presumptive evidence, that Raynal was indebted to others for the greater and the better part of his work—that interesting portion in particular, which relates to the negroes, is attributed to Pechmeja. Be this as it may, it is certain, that he has plundered most impudently, and without any acknowledgement, from other authors. Levesque convicted him of having inserted, with a very few trifling alterations whole pages from his work, entitled "*L'homme Moral*," (Moral man.) It is, however, with pleasure we notice, his retraction in later years. Contemplating the horrors of the French Revolution, and conscious how large a share of them was to be attributed to the principles disseminated by his sect, he addressed (in May 1791) an energetic expostulation on the subject to the Constituent Assembly\*.

Condorcet, called by d'Alembert "a volcano covered with snow," united in the work of darkness. He was a good mathematician, but an indifferent writer, and a worse politician. He quitted his study for the tribune, and perished in the storm which he had contributed to raise. His style is loose and heavy, "he wrote," says Zivarol, "with opium, on leaves of lead."

Such were the leaders of this horrible conspiracy. They rallied round their banner the dispersed troops of infidelity; and with an intrepidity and a perseverance worthy of a better cause, waged both open and concealed war against the Saviour of mankind. "*Crush the wretch!*" was their blasphemous watch word; and they indulged the ardent hope and confident persuasion, that their efforts would be finally successful.

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\* See Moleville sur la Revolution, Tom 5.

## كتاب الفلاحة مولفد الشيخ ابن العوام

*Libro de Agricultura, su autor el doctor excelente Abu Zacaria Jahia Aben Mohamed Ben Ahmed Ebn El Awam, Sevillano. Traducido al Castellano y anotado por don Josef Antonio Banqueri, Prior-claustral de la Catedral de Tortosa, Individuo de la real Biblioteca de S. M., y Académico de numero de la real Academia de la Historia. De Orden superior, y á expensas de la real Biblioteca. Madrid en la Imprenta real anno de 1802.*

*A Book of Agriculture, by the excellent Doctor Abu Zacaria Jahia Aben Mohamed Ben Ahmed Ebn El Awam, of Seville. Translated into Spanish with Annotations by Don Joseph Antonio Banqueri, Prior-claustral of the Cathedral of Tortosa, Librarian to his most Catholic Majesty, and Member of the Royal Academy of History; by order and at the charge of the Royal Library. Madrid, at the Royal Press. 1802. Vol. 1. p. 689. Vol. 2. p. 756. Small Folio.*

THE author, or rather the compiler of this work, was a Spaniard who wrote in the sixth century of the Hedjira. He appears to have extracted the substance of a hundred Arabic treatises on the subject. The Spanish Editor has by no means carried his share of the performance to perfection. The present value of such a publication is chiefly to be estimated by curiosity: but it is highly creditable to the government of Spain, to distinguish itself, by the encouragement of literature, however recondite, above other European Courts, that possess, perhaps, far greater advantages for the attainment of eminence in this manner.

### ITALY.

ART. XXIII. *M.S.S. Codices Hebraici bibliothecæ J. B. De Rossi, ling. orient. prof. accuratè ab eodem descripti et illustrati. Accedit Appendix quæ continentur MSS. codices reliqui aliarum linguarum. Svo. 3 Tom. I. pp. 192. II. 192. III. 222. Parmæ, ex publico typographio. 1803. On the last page of the third Volume is subjoined Explicit vol. III. diè 1 Aug. anno MDCCCIV.*

THE select, yet copious additions, which M. de Rossi has made, in four elegant quarto volumes, to Dr. Kennicott's collection of various readings of the Hebrew Bible, are well known, and justly applauded throughout Europe. His indefatigable diligence in the acquisition of MSS. has been crowned with singular success: and we apprehend, that, in the attainments of Jewish literature, he surpasses every christian contemporary. The number of his Hebrew MSS. (including about 700 Biblical treatises) amount to 1377. Many of them consist of several volumes; and many of the volumes comprise, each, several distinct works.

The appendix enumerates the following MSS. in other languages. Syriac, 6. Arabic, 34. Persian, 8. Turkish, 1. Armenian, 2. Iberian, 1. Malabar, 1. Chinese, 2. Greek, (including a copy of the four Evangelists, of the eleventh century) 10. Latin, (the earliest of which is a copy of Ovid's Metamorphoses, of the same age) 85. Italian, 31. Spanish, 7. Jewish-German, 2. Russian, 1. Polish, 2.

This publication may be regarded as a supplement to J. C. Wolf's *Bibliotheca Hebræa* (4to. 1793); and it might furnish incalculable improvements of that work in a new edition, but we do not expect such an undertaking

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## ART. XXVII. SELECT LITERARY INFORMATION.

•• *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price, of such works; which they may depend on being communicated to the public, if consistent with our plan.*

*Correspondencies have been opened in various parts of the United Kingdom, for the purpose of procuring interesting Literary intelligence, on the authenticity of which the public may depend.*

THE copy of Dr. Griesbach's New Testament, mentioned in our last, as issuing from the press of Goschen, is a typographical luxury, most beautifully executed, and does great honour to the age and country which produced it. Nothing is more desirable to biblical learning, than that copies intended for popular use, and even those in *Tyronum gratiam*, (too commonly considered as of little importance,) should profit by the labours of the most correct revisers of the text: and in this view even magnificent typography (which is sought for in all parts of Europe,) has its relative and extensive usefulness.

In answer to a correspondent who dates from Pantycelyn, and requests information relative to Welch Bibles and Testaments—we believe that a considerable edition of the sacred writings in that language, is either begun, or beginning; but we understand there is a difference of opinion among the patrons of the work as to the orthography to be adopted in it. For works of instruction in this ancient language, we refer to the writer of the Dictionary of the Bible in Welch, mentioned in our last.

The Rev. T. Wood, of Huddersfield, has issued proposals for publishing by subscription a work, entitled, An Historical, Geographical, and Chronological Account of the Progress of Christianity, on its first promulgation; also, a Sketch of the Primitive Christian Church; with remarks on the revival of Religion in the present day. It will be ready by the end of March, or early in April; price to subscribers 5s. boards, to be paid on delivery of the work.—Mr. W. is the author of the Christian

Spectator (published in the Weekly Register,) of which he intends shortly to publish a revised edition.

The Irenical Animadversions of Herman Witsius, on the controversies agitated in Britain, under the unhappy names of Antinomians and Neonomians, are translated from the Latin, and preparing for the press, with notes by the translator.

The long expected work of Mr. Roscoe, of Liverpool, viz. The Life of Pope Leo X. is in the greatest state of forwardness, and will probably be published in the course of a month or six weeks. Mr. Roscoe's illness, from which he is only now recovering, has retarded the publication of his work.

Under Royal Patronage, are preparing for publication, Engravings, with descriptive accounts in English and French, of Egyptian Monuments, which were collected by the French National Institute in Egypt, and surrendered to Lord Hutchinson by General Menou: the drawings are made by Mr. Alexander; the plates engraved by Mr. Medland. Among these Monuments is the celebrated stone with the Hieroglyphic, Egyptian and Greek inscription, found at Rosetta; also the Sarcophagus said to be that of Alexander the Great.

A Dictionary of Chemistry and Mineralogy, with the application of those Sciences to Arts and Manufactures, by Messrs. A. and C. R. Aikin, is now in the press. It will extend to two volumes 4to.

A work, entitled, Annals of Commerce, Manufactures, Fisheries, and Navigation; with brief notices of the Arts and Sciences connected with them; containing the transactions of

the British Empire and other countries, from the earliest accounts to the meeting of the Union Parliament in 1801, with a large appendix: By Mr. Macpherson, will be ready for publication in the course of the spring, in 4 vols. 4to.

Proposals for publishing A Compendium of the History, Laws, Customs, and Privileges of the City of London, are issued by Mr. P. Latham.

The long disputed Manuscripts of the Poems of Ossian, in the original Gaelic, are now in the press, under the auspices of the Highland Society. They are to be accompanied by a Latin Translation by the late Mr. Macfarlane: the whole will form two large octavo volumes.

The last volume of Mr. King's *Munimenta Antiqua*, is nearly completed.

The Rev. Dr. Munkhouse, of Queen's College, Oxford, intends publishing three volumes of Occasional Discourses on Various Subjects; they will be accompanied by a portrait of the author.

The Rev. Mr. Middleton is about to print an Inquiry into the Nature of the Greek Definitive Article, with illustrative notes.

Dr. Crotch intends publishing the Lectures on Music which he delivered at the Royal Institution, with the musical examples at large.

The Rev. G. Cook, M. A. of Cambridge, has sent to the press an English Poem, entitled, *India Triumphata*.

Mrs. West is engaged in a new work, on the Characteristic duties of Women, in the form of Letters to a Young Lady.

The Rev. H. F. Cary is printing an Edition of Dante, with a translation in blank verse, notes, &c. and a Life of the Author.

Dr. Clutterbuck intends publishing an Inquiry into the Seat and Nature of Fever; in which he hopes to determine some disputed points on this subject.

Sir John Sinclair is engaged on a work, entitled, *The Code of Health and Longevity*: it will be divided

into three parts—1. The circumstances which promote health and longevity, independent of individual attention. 2. The rules which, if observed by an individual, have a tendency to preserve health and longevity, even where those independent circumstances are wanting; and 3. The regulations by which the general health and safety of a great community may be protected from the various injuries to which they are likely to be exposed.

The following works are expected to be published in a short time:

Mr. R. Lugar's *Architectural Sketches for Cottages, Rural Dwellings, and Villas in the Grecian, Gothic, and Fancy Styles*, with plans suitable to persons of genteel life and moderate fortune. Preceded by some observations on scenery and character proper for picturesque buildings with 38 plates.

An Illustration of the works of the celebrated Scottish Poet, Robert Burns: they will consist of twenty-one plates, of local scenery, described in the works of that author. The drawings and engravings are by Storer and Greig, and are said to include some of the boldest and most romantic displays of nature in North Britain. They will be accompanied by descriptions, and a memoir of the Poet's life.

The Rev. T. Watson's *Popular Evidences of Natural Religion and Christianity*.

*The Man of Honour*; a moral Tale, intended to expose the absurdity and guilt of Duelling. By Mr. Lucas.

*The Christian Mirror*; a small volume of original essays by several hands: intended to correct some of the follies and improprieties of the Religious World.

*The Age of Frivolity*; a Poem. By Timothy 'Touch 'em.

Southey's *Epic Poem, Madoc*. 4to. with embellishments.

Bell's *Surgery*, the second volume.

*Elements and Practice of Naval Architecture*, developing the principles of the art of ship-building, illustrated by engravings.



A Memorial, to serve for the history of the Board of Admiralty, under the presidency of the Earl of St. Vincent.

Mr. Todd's edition of Spenser.

An improved edition of Mrs. Hannah Adams's works on the various Sects and Denominations in Religion, revised and corrected by the Rev. A. Fuller; to which is prefixed, an original Essay on the Nature and Importance of Truth.

A new edition of Bigland's Letters on ancient and modern History.

A new edition of "Simplicity recommended to Ministers of the Gospel;" with an Appendix.

A new edition improved, of Lawful Amusements; a Sermon. By the Rev. George Burder, with an appendix, in answer to a Letter to the Author, in 8vo. and 12mo.

The above Sermon has not only produced a Letter to the Author, in behalf of some of those diversions which he condemns; but we also learn, that Mr. Flower, of Cambridge, has in the press a work on the same side of the question; in which he will introduce a Letter written by the late Rev. Augustus Toplady, to the father of Mr. Flower, containing the sentiments of that popular divine, in defence of card-playing.

New editions of the following works are in forwardness at the Clarendon Press: Aristotelis Ars Rhetorica, Greek and Latin, 8vo.; Xenophon's Anabasis, crown 8vo.; The Septuagint, same size; and the Greek Testament, same size.

M. Silvester de Lacy, of the National Institute at Paris, a man of the most eminent learning, is employed in a French Translation of Abdollatif's History of Egypt, with numerous explanations of terms and matters. The Latin version extant admits of many improvements, and the whole work is now likely to obtain its complete utility.

The same learned writer is publishing an Arabic Chrestomathia, of singular value: the first volume, containing a great variety of unpublished tracts in Arabic, is already completed. The greater part of the

second volume is likewise printed. It supplies a French translation of the former part, with illustrations.

An Arabic Grammar, from the same hand, is now in the press, which is equally valuable for comprehensiveness and solidity.

M. de Rossi has in the public press of Parma, a Hebrew Dictionary, entitled, *Lexicon Hebraicum Selectum, quo ex antiquo et inedito Parchonis Lexico novæ ac diversæ sistuntur variorum ac difficiliorum vocum significationes*, 8vo.; also An Italian version of the Psalms from the original Hebrew, 2 vols. 8vo.

The Rev. Mr. Brunnmark, chaplain to the Swedish Legation, is now printing his Swedish and English Grammar, which we understand may be expected to appear in a very short time. Being the first of the kind ever attempted, it cannot but be well received by the students of foreign languages in this country, in general; but what gives us peculiar pleasure in announcing this work is, that the want of a Swedish Grammar, so long complained of by English Travellers in that country (and we have experienced it ourselves,) will now be materially obviated: and, indeed, since the establishment of a regular Mail between Harwich and Gothenburgh, whereby the intercourse between the countries is become more frequent, and many gentlemen now go by way of Sweden to Russia, such a work was loudly called for; and we are glad to find, by the Author's prospectus, that it is composed on a plan which will render it useful to Englishmen who purpose to visit Sweden.

We think it time that Englishmen should not look on foreign languages with that unwise indifference, for which we have been so justly censured abroad. Within these ten or twelve years, however, a considerable progress has been made in facilities for acquiring them. The German, formerly so little known, is now, as it deserves to be, studied by many, and the literary advantages derivable from it are obvious. In our opinion, that language, which is not inferior either to the French, or to our own, should

be understood by every one, who wishes to make solid progress in any science; particularly in moral philosophy, chemistry, or physic.

The Swedish language, although it does not rank so high as the German, may, however, in many respects vie with it. It is copious, highly expressive, and in melody it approaches nearer to the Italian than any other. Our trouble in acquiring it, we acknowledge to have been amply repaid; and indeed, a language, in which Gustavus III., Linneus, Bergman, Ihre, Polheimer, Kellgren, and Murray, have written, and which, among authors who at present use it, enumerates such men as Schwarz, Thunberg, Nordwall, Tingstadius, Edelcranz, Oelman, Lehnberg, Franzen, Paykull, Hallenberg, Hojer, &c. cannot but richly repay its students. As Mr. B.'s Grammar will be a key to the works of these eminent men, and to the Transactions of the different Swedish Societies, we shall not fail, even on that account, to welcome it, whenever it appears. In a future number, our readers may ex-

pect a fuller account of the present state of Swedish literature than we hitherto have had opportunity of presenting to them.

We are happy to report, that degradingly as some have spoken of the state of Art and Science in the kingdom of Portugal, there is a strong disposition in that country to patronize those studies which benefit mankind. One proof of this disposition is notorious in the very honorable reception given to Mr. Bartolozzi, after Britain had declined to engage his services any longer; and another we have to communicate, in an attempt to construct a map of that country, by actual measurement, and a series of triangles. This map in its advanced state, but not completed, was published at Lisbon, under the patronage of the Prince Regent, in 1803, and a copy of it will soon be communicated to the British public by Mr. Arrowsmith.

It is to be hoped the return of peace may enable the Portuguese Government speedily to complete this interesting undertaking.

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#### Art. XXVIII. LIST OF WORKS RECENTLY PUBLISHED.

*We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us;—and the insertion of any work should not be considered as a sanction of it: the list consisting of articles, which we have not examined.*

##### ANTIQUITIES.

Collections toward the History and Antiquities of the County of Hereford. By J. Duncomb, A. M. vol. 1. 4to. 3l. 3s.

##### AGRICULTURE.

Observations on the Formation and Management of useful and ornamental Plantations, &c. By J. Loudon, plates, 8vo. 10s. 6d.

A Complete System of Practical Agriculture, with plates. By R. W. Dickson, M. D. of Hendon, Middlesex, 2 vols. 4to. 4l. 4s.

The Principles and Practice of Agriculture, systematically explained. By R. Forsyth, Esq. 2 vols. 8vo. 1l. 1s.

A general View of the Agriculture of Norfolk, drawn up for the Board of Agriculture. By the Secretary of the Board, 8s.

A General Treatise on Cattle. By J. Lawrance, 8vo. 12s.

##### EDUCATION.

Lempriere's Classical Dictionary, considerably enlarged, 4to. 2l. 5s.

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